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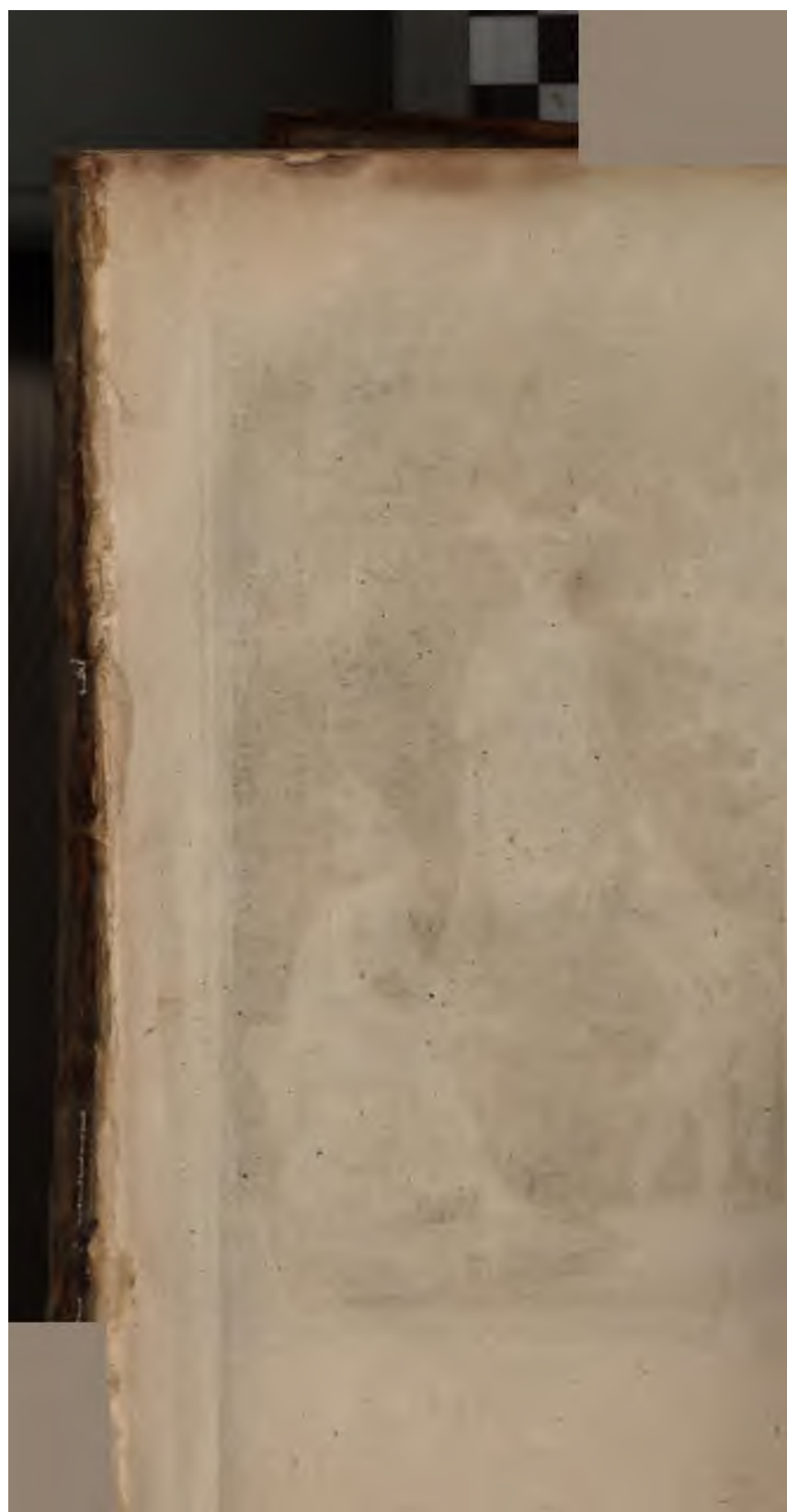
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Gift of

Grant Stauffer, Esq.





See Horn. p. 314. 315.

Engraved by B. J. P.

HERMES
OR
A PHILOSOPHICAL INQUIRY
CONCERNING
UNIVERSAL GRAMMAR
BY JAMES HARRIS ESQ.

ΕΙΣΙΕΝΑΙ ΘΑΠΡΟΥΝΤΑΙ ΕΙΝΑΙ ΓΑΡ ΚΑΙ ΕΝΤΑΥΘΑ ΘΕΟΤΕ

THE THIRD EDITION
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To the Right Honourable

PHILIP *Lord* HARDWICKE,
Lord High Chancellor of *Great*
*Britain**.

My Lord,

AS no one has exercised
the Powers of Speech
with juster and more universal
applause, than yourself; I
have presumed to inscribe the
following Treatise to your
Lordship, its End being to
investigate the Principles of
those Powers. It has a farther
claim to your Lordship's
Patronage, by being
connected in some degree with
that politer Literature, which,
in the most important scenes

A 2 of

* The above Dedication is printed as it originally stood, the Author being desirous that what he intended as a real Respect to the noble Lord, when living, should now be considered, as a Testimony of Gratitude to his Memory.

iv DEDICATION.

of Business, you have still found time to cultivate. With regard to myself, if what I have written be the fruits of that Security and Leisure, obtained by living under a mild and free Government; to whom for this am I more indebted, than to your Lordship, whether I consider you as a Legislator, or as a Magistrate, the first both in dignity and reputation? Permit me therefore thus publicly to assure your Lordship, that with the greatest gratitude and respect I am, My Lord,

*Your Lordship's most obliged,
and most obedient humble Servant,*

*Cole of Salisbury,
Oct. 1, 1751.*

James Harris.

P R E F A C E.

THE chief End, proposed by the Author of this Treatise in making it public, has been to excite his Readers to curiosity and inquiry; not to teach them himself by prolix and formal Lectures, (from the efficacy of which he has little expectation) but to induce them, if possible, to become Teachers to themselves, by an impartial use of their own understandings. He thinks nothing more absurd than the common notion of Instruction, as if Science were to be poured into the Mind, like water into a cistern, that passively waits to receive all that comes. The growth of Knowledge he rather thinks to resemble the growth of Fruit; however external causes may in some degree co-operate, it is the internal vigour, and virtue of

the tree, that must ripen the juices to their just maturity.

This then, namely, the exciting men to inquire for themselves into subjects worthy of their contemplation, this the Author declares to have been his first and principal motive for appearing in print. Next to that, as he has always been a lover of Letters, he would willingly approve his studies to the liberal and ingenuous. He has particularly named these, in distinction to others; because, as his studies were never prosecuted with the least regard to lucre, so they are no way calculated for any lucrative End. The liberal therefore and ingenuous (whom he has mentioned already) are those, to whose perusal he offers what he has written. Should they judge favourably of his attempt, he may not perhaps hesitate to confess,

Hoc juvat et melli est. —

P R E F A C E.

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For tho' he hopes, he cannot be charged with the foolish love of vain Praise, he has no desire to be thought indifferent, or insensible to honest Fame.

From the influence of these sentiments, he has endeavoured to treat his subject with as much order, correctness, and perspicuity as in his power; and if he has failed, he can safely say (according to the vulgar phrase) that the failure has been his misfortune, and not his fault. He scorns those trite and contemptible methods of anticipating pardon for a bad performance, that "it was the hasty fruits of a few idle hours; written merely for private amusement; never revised; published against consent, at the importunity of friends, copies (God knows how) having by stealth gotten abroad;" with other stale jargon of equal falsehood and inanity. May we not ask such Prefacers, If what they allege

be true, what has the world to do with them and their crudities ?

As to the Book itself, it can say this in its behalf, that it does not merely confine itself to what its title promises, but expatiates freely into whatever is collateral ; aiming on every occasion to rise in its inquiries, and to pass, as far as possible, from small matters to the greatest. Nor is it formed merely upon sentiments that are now in fashion, or supported only by such authorities as are modern. Many Authors are quoted, that now a-days are but little studied ; and some perhaps, whose very names are hardly known.

*The Fate indeed of antient Authors (as we have happened to mention them) is not unworthy of our notice. A few of them survive in the Libraries of the learned, where some venerable Folio, that still goes by their name,
just*

P R E F A C E.

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just suffices to give them a kind of nominal existence. The rest have long fallen into a deeper obscurity, their very names, when mentioned, affecting us as little, as the names, when we read them, of those subordinate Heroes,

*Alcandrumque, Haliumque, No-
emonaque, Prytanimque.*

Now if an Author, not content with the more eminent of antient Writers, should venture to bring his reader into such company as these last, among people (in the fashionable phrase) that no body knows; what usage, what quarter can he have reason to expect?—Should the Author of these speculations have done this (and it is to be feared he has) what method had he best take in a circumstance so critical?—Let us suppose him to apologize in the best manner he can, and in consequence of this, to suggest as follows—

perfection with ourselves, and that it is superfluous to search farther.

The Author of this Treatise would by no means detract from the just honours due to those of his Countrymen, who either in the present, or preceding age, have so illustriously adorned it. But tho' he can with pleasure and sincerity join in celebrating their deserts, he would not have the admiration of these, or of any other few, to pass thro' blind excess into a contempt of all others. Were such Admiration to become universal, an odd event would follow; a few learned Men, without any fault of their own, would contribute in a manner to the extinction of Letters.

A like evil to that of admiring only the authors of our own age, is that of admiring only the authors of one particular Science. There is indeed in this last prejudice something pecu-

peculiarly unfortunate, and that is, the more excellent the Science, the more likely it will be found to produce this effect.

*There are few Sciences more intrinsically valuable, than MATHEMATICS. It is hard indeed to say, to which they have more contributed, whether to the Utilities of Life, or to the sublimest parts of Science. They are the noblest Praxis of LOGIC, or UNIVERSAL REASONING. It is thro' them we may perceive, how the stated Forms of Syllogism are exemplified in one Subject, namely the Predicament of Quantity. By marking the force of these Forms, as they are applied here, we may be enabled to apply them of ourselves elsewhere. Nay farther still—by viewing the MIND, during its process in these syllogistic employments, we may come to know in part, what kind of Being it is; since MIND, like other Powers, can
be*

be only known from its Operations. Whoever therefore will study Mathematics in this view, will become not only by Mathematics a more expert Logician, and by Logic a more rational Mathematician, but a wiser Philosopher, and an acuter Reasoner, in all the possible subjects either of science or deliberation.

But when Mathematics, instead of being applied to this excellent purpose, are used not to exemplify Logic, but to supply its place; no wonder if Logic pass into contempt, and if Mathematics, instead of furthering science, become in fact an obstacle. For when men, knowing nothing of that Reasoning which is universal, come to attach themselves for years to a single Species, a species wholly involved in Lines and Numbers only; they grow insensibly to believe these last as inseparable from all Reasoning, as the poor Indians thought every

P R E F A C E.

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every horseman to be inseparable from his horse.

And thus we see the use, nay the necessity of enlarging our literary views, lest even Knowledge itself should obstruct its own growth, and perform in some measure the part of ignorance and barbarity.

Such then is the Apology made by the Author of this Treatise, for the multiplicity of antient quotations, with which he has filled his Book. If he can excite in his readers a proper spirit of curiosity; if he can help in the least degree to enlarge the bounds of Science; to revive the decaying taste of antient Literature; to lessen the bigotted contempt of every thing not modern; and to assert to Authors of every age their just portion of esteem; if he can in the least degree contribute to these ends, he hopes it may be allowed, that he has done a service

service to mankind. Should this service be a reason for his Work to survive, he has confest already, it would be no unpleasing event. Should the contrary happen, he must acquiesce in its fate, and let it peaceably pass to those destined regions, whither the productions of modern Wit are every day passing,

— in vicum vendentem tus et
odores.

T H E

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H E R-

Ch. I. conduct according to Rule, constitutes
the Art of LOGIC.

AFTER this we may turn to those
(d) *inferior* Compositions, which are pro-
ductive

(d) *Ammonius* in his Comment on the Treatise
Περὶ Ἑρμηνείας, p. 53. gives the following Extract
from *Theophrastus*, which is here inserted at length, as
well for the Excellence of the Matter, as because it is
not (I believe) elsewhere extant.

Διτῆς γὰρ ἔσης τῶ λόγῳ σχέσεως, (καθ' ἣν διώρισεν
ὁ Φιλόσοφος Θεόφραστος) τῆς τε ΠΡΟΣ ΤΟΥΣ
ΑΚΡΩΜΕΝΟΥΣ, οἷς καὶ σημαίνει τι, καὶ τῆς
ΠΡΟΣ ΤΑ ΠΡΑΓΜΑΤΑ, ὑπὲρ ὧν ὁ λέγων πει-
σαι προσίθεται τὰς ἀκρωμένους, περὶ μὲν ὅν τὴν σχέ-
σιν αὐτῶν τὴν ΠΡΟΣ ΤΟΥΣ ΑΚΡΩΤΑΣ καὶ ἀ-
γίνονται ποιητικὴ καὶ ῥητορικὴ, διότι ἔργον αὐταῖς ἐκλέ-
γισθαι τὰ σεμνότερα τῶν ὀνομάτων, ἀλλὰ μὴ τὰ κοινὰ
καὶ δεδημευμένα, καὶ ταῦτα ἐναρμονίως συμπλέκειν ἀλ-
λήλοις, ὥς διὰ τέτων καὶ τῶν τῆτοις ἐπομένων, οἷον
σαφηνείας, γλυκύτητος, καὶ τῶν ἄλλων ἰδεῶν, ἔτι τε
μακρολογίας, καὶ βραχυλογίας, κατὰ καιρὸν πάντων πα-
ραλαμβάνομένων, οἷσαι τε τὸν ἀκρωτὴν, καὶ ἐκπληξαι.
καὶ πρὸς τὴν πειθὴν χειρωθέντα ἔχειν· τῆς δὲ γε ΠΡΟΣ
ΤΑ ΠΡΑΓΜΑΤΑ τῶ λόγῳ σχέσεως ὁ Φιλόσοφος
προσηγμένως ἐπιμελήσεται, τό, τε ψεῦδος διελέγχων,
καὶ

ductive of the *Pathetic*, and the *Plea*-Ch. I.
sant in all their kinds. These latter Com-
 positions

τὸ ἀληθὲς ἀποδεικνύς. *The Relation of Speech being twofold (as the Philosopher Theophrastus hath settled it) one to the HEARERS, to whom it explains something, and one to the THINGS, concerning which the Speaker proposes to persuade his Hearers: With respect to the first Relation, that which regards the HEARERS, are employed Poetry and Rhetoric. Thus it becomes the business of these two, to select the most respectable Words, and not those that are common and of vulgar use, and to connect such Words harmoniously one with another, so as thro' these things and their consequences, such as Perspicuity, Delicacy, and the other Forms of Eloquence, together with Copiousness and Brevity, all employed in their proper season, to lead the Hearer, and strike him, and hold him vanquished by the power of Persuasion. On the contrary, as to the Relation of Speech to THINGS, here the Philosopher will be found to have a principal employ, as well in refuting the False, as in demonstrating the True.*

Sanctius speaks elegantly on the same Subject. *Creavit Deus hominem rationis participem; cui, quia Sociabilem esse voluit, magno pro munere dedit Sermonem. Sermoni autem perficiendo tres opifices adhibuit. Prima est Grammatica, quæ ab oratione solacisimos & barbarissimos expellit; secunda Dialectica, quæ in Sermonis veritate versatur; tertia Rhetorica, quæ ornatum Sermonis tantum exquirat. Min. l. i. c. 2.*

Ch. I. positions aspire not to the Intellect, but being addressed to the *Imagination*, the *Affections*, and the *Sense*, become from their different heightnings either RHETORIC or POETRY.

NOR need we necessarily view these Arts distinctly and apart; we may observe, if we please, how perfectly they co-incide. GRAMMAR is equally requisite to every one of the rest. And though LOGIC may indeed subsist without RHETORIC or POETRY, yet so necessary to these last is a sound and correct LOGIC, that without it, they are no better than warbling Trifles.

Now all these Inquiries (as we have said already) and such others arising from them as are of still sublimer Contemplation, (of which in the Sequel there may be possibly not a few) may with justice be deem'd Inquiries both interesting and liberal.

At

AT present we shall postpone the whole Ch. I. synthetical Part, (that is to say, *Logic* and *Rhetoric*) and confine ourselves to the analytical, that is to say UNIVERSAL GRAMMAR. In this we shall follow the Order, that we have above laid down, first dividing SPEECH, as a WHOLE into its CONSTITUENT PARTS; then resolving it, as a COMPOSITE, into its MATTER and FORM; two Methods of Analysis very different in their kind, and which lead to a variety of very different Speculations.

SHOULD any one object, that in the course of our Inquiry we sometimes descend to things, which appear trivial and low; let him look upon the effects, to which those things contribute, then from the Dignity of the Consequences, let him honour the Principles.

THE following Story may not improperly be here inserted. "When the Fame

Ch. I. “ of *Heraclitus* was celebrated through-
 “ out *Greece*, there were certain persons,
 “ that had a curiosity to see so great a
 “ Man. They came, and, as it happened,
 “ found him warming himself in a
 “ Kitchen. The meanness of the place
 “ occasioned them to stop; upon which
 “ the Philosopher thus accosted them—
 “ ENTER (says he) BOLDLY, FOR HERE
 “ TOO THERE ARE GODS (e).”

WE shall only add, that as there is no
 part of Nature too mean for the Divine
 Presence; so there is no kind of Subject,
 having its foundation in Nature, that is
 below the Dignity of a philosophical In-
 quiry.

(e) See *Aristot. de Part. Animal.* l. 1. c. 5.

CHAP. II.

*Concerning the Analysing of Speech into its
smallest Parts.*

THOSE things, which are *first to Na-* Ch. II.
ture, are not *first to Man*. *Nature*
begins from *Causes*, and thence descends
to *Effects*. *Human Perceptions* first open
upon *Effects*, and thence by slow degrees
ascend to *Causes*. Often had Mankind
seen the Sun in Eclipse, before they knew
its Cause to be the Moon's Interposition;
much oftner had they seen those unceasing
Revolutions of Summer and Winter, of
Day and Night, before they knew the
Cause to be the Earth's double Motion (a).

Even

(a) This Distinction of *first to Man*, and *first to Nature*, was greatly regarded in the Peripatetic Philosophy. See *Arist. Phys. Audult.* l. 1. c. 1. *Themistius's* Comment on the same, *Postler. Analyt.* l. 1. c. 2. *De Anima*, l. 2. c. 2. It leads us, when properly regarded, to a very important Distinction between

Ch. II. Even in Matters of Art and *human* Creation, if we except a few Artists and critical

tween Intelligence *Divine* and Intelligence *Human*. GOD may be said to view the First, as first; and the Last, as last; that is, he views *Effects* thro' *Causes* in their *natural Order*. MAN views the Last, as first; and the First, as last; that is, he views *Causes* thro' *Effects*, in an *inverse Order*. And hence the Meaning of that Passage in *Aristotle*: ὡς περ γὰρ τὰ τῶν νυκτερίδων ὄμματα πρὸς τὸ φέγγος ἔχει τὸ μεθ' ἡμέραν, ἔτω καὶ τῆς ἡμετέρας ψυχῆς ὁ Νῦς πρὸς τὰ τῇ φύσει φανερώτατα πάντων. *As are the Eyes of Bats to the Light of the Day, so is Man's Intelligence to those Objects, that are by Nature the brightest and most conspicuous of all Things*, Metaph. l. 2. c. 1. See also l. 7. c. 4. and *Ethic. Nicom.* l. 1. c. 4. *Ammonius*, reasoning in the same way, says very pertinently to the Subject of this Treatise—Ἀγαπῶν τῇ ἀνθρωπίνῃ φύσει, ἐκ τῶν ἀτελεσέων καὶ συνθέτων ἐπὶ τὰ ἀπλούτερα καὶ τελειότερα προΐναι· τὰ γὰρ σύνθετα μᾶλλον συνήθη ἡμῖν, καὶ γνωριμώτερα· Οὕτω γὰρ καὶ ὁ παῖς εἶραι μὲν λόγον, καὶ εἰπεῖν, Σωκράτης περιπαλεῖ, οἶδε· τῶτον δὲ ἀναλύσαι εἰς ὄνομα καὶ ῥῆμα, καὶ ταῦτα εἰς συλλαβὰς, καὶ κεῖνα εἰς σοιχεῖα, ἡκέτι· *Human Nature may be well contented to advance from the more imperfect and complex to the more simple and perfect; for the complex Subjects are more familiar to us, and better known. Thus therefore it is that even a Child knows how to put a Sentence together, and say, Socrates walketh;*

tical Observers, the rest look no higher Ch. II.
than to the *Præctice* and mere *Work*,
knowing nothing of those *Principles*, on
which the whole depends.

THUS in SPEECH for example—All men, even the lowest, can speak their Mother-Tongue. Yet how many of this multitude can neither write, nor even read? How many of those, who are thus far literate, know nothing of that Grammar, which respects the Genius of their own Language? How few then must be those, who know GRAMMAR UNIVERSAL; *that Grammar*, which without regarding the several Idioms of particular Languages, *only respects those Principles, that are essential to them all?*

'Tis our present Design to inquire about this Grammar; in doing which we shall follow

walketh; but how to resolve this Sentence into a Noun and Verb, and these again into Syllables, and Syllables into Letters or Elements, here he is at a loss. Am. in Com. de Prædic. p. 29.

Ch. II. follow the Order consonant to *human* Perception, as being for that reason the more easy to be understood.

WE shall begin therefore first from a *Period* or *Sentence*, that combination in Speech, which is obvious to all, and thence pass, if possible, to those its *primary Parts*, which, however essential, are only obvious to a few.

WITH respect therefore to the different Species of Sentences, who is there so ignorant, as if we address him in his Mother-Tongue, not to know when 'tis we *assert*, and when we *question*; when 'tis we *command*, and when we *pray* or *wish*?

For example, when we read in *Shakespeare**,

*The Man, that hath no music in himself,
And is not mov'd with concord of sweet
sounds,
Is fit for Treasons——*

Or

* Merchant of *Venice*.

Or in *Milton**,

Ch. II.

*O Friends, I hear the tread of nimble
feet,*

Hasting this way—

'tis obvious that these are *assertive Sentences*, one founded upon Judgment, the other upon Sensation.

WHEN the Witch in *Macbeth* says to her Companions,

When shall we three meet again

In thunder, lightning, and in rain?

this 'tis evident is an *interrogative Sentence*.

WHEN *Macbeth* says to the Ghost of *Banquo*,

—Hence, horrible Shadow,

Unreal Mock'ry hence!—

he speaks an *imperative Sentence*, founded upon the passion of hatred.

WHEN

* P. L. IV. 866.

Ch. II. WHEN *Milton* says in the character of
his *Allegro*,

*Haste thee, Nymph, and bring with thee
Jest and youthful Jollity,*

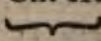
he too speaks an *imperative Sentence*, tho' founded on the passion, not of hatred but of love.

WHEN in the beginning of the *Paradise Lost* we read the following address,

*And chiefly thou, O Spirit, that dost prefer
Before all temples th' upright heart, and
pure,
Instruct me, for thou know'st—*

this is not to be called an *imperative Sentence*, tho' perhaps it bear the same Form, but rather (if I may use the Word) 'tis a Sentence *precative* or *optative*.

WHAT then shall we say? Are Sentences to be quoted in this manner without ceasing, all differing from each other in
their

their stamp and character? Are they no Ch. II.
way reducible to certain definite Classes? 
If not, they can be no objects of *rational*
comprehension.—Let us however try.

'Tis a phrase often apply'd to a man,
when speaking, that *he speaks his MIND*;
as much as to say, that his Speech or Dis-
course is *a publishing of some Energie or*
Motion of his Soul. So it indeed is in every
one that speaks, excepting alone the Dis-
sembler or Hypocrite; and he too, as far
as possible, affects the appearance.

Now the POWERS OF THE SOUL (over
and above the meer† nutritive) may be in-
cluded all of them in those of PERCEP-
TION, and those of VOLITION. By the
Powers of PERCEPTION, I mean the
Senses and the *Intellect*; by the Powers of
VOLITION, I mean, in an extended sense,
not only the *Will*, but the several *Passions*
and *Appetites*; in short, *all that moves to*
Action, whether rational or irrational.

IF

† Vid. Aristot. de An. II. 4.

Ch. II. IF then the leading Powers of the Soul
 be these two, 'tis plain that every Speech
 or Sentence, as far as it exhibits the Soul,
 must of course respect one or other of
 these.

IF we *assert*, then is it a Sentence which
 respects the Powers of PERCEPTION. For
 what indeed is to *assert*, if we consider the
 examples above alleged, but to *publish*
some Perception either of the Senses or
the Intellect?

AGAIN, if we *interrogate*, if we *com-*
mand, if we *pray*, or if we *wish*, (which
 in terms of Art is to speak Sentences *in-*
terrogative, imperative, precativè, or op-
tative) what do we but publish so many
 different VOLITIONS?—For who is it that
questions? He that has a *Desire* to be in-
 formed.—Who is it that *commands?* He
 that has a *Will*, which he would have
 obey'd.—What are those Beings, who
 either *wish* or *pray*? Those, who feel
 certain

certain wants either for themselves, or Ch. II.
others.

IF then the *Soul's leading Powers* be the *two* above mentioned, and it be true that *all Speech is a publication of these Powers*, it will follow that EVERY SENTENCE WILL BE EITHER A SENTENCE OF ASSERTION, OR A SENTENCE OF VOLITION. And thus, by referring all of them to one of these two classes, have we found an expedient to reduce their infinitude (*b*).

THE

(*b*) Ἡμεῖς οὖν ὅτι τῆς ψυχῆς τῆς ἡμετέρας διτλὰς ἐχέσθαι δυνάμεις, τὰς μὲν γνωστικὰς, τὰς δὲ ζωτικὰς, τὰς καὶ ὀρεκτικὰς λεγομένας· (λέγω δὲ γνωστικὰς μὲν, καθ' ὥς γνωσκόμεν ἑκάστον τῶν ὄντων, οἷον νῦν, διανοίαν, δόξαν, φαντασίαν καὶ αἰσθησιν· ὀρεκτικὰς δὲ, καθ' ὥς ἐρεγόμεθα τῶν ἀγαθῶν, ἢ τῶν ὄντων, ἢ τῶν δοκούντων, οἷον βέλησιν λέγω, προαίρεσιν, θυμὸν, καὶ ἐπιθυμίαν) τὰ ΜΕΝ τέτταρα εἶδη τῆς λόγου (τὰ παρὰ τὸν ἀποφαντικόν) ἀπὸ τῶν ὀρεκτικῶν δυνάμεων προέρχονται τῆς ψυχῆς, ἐκ αὐτῆς καθ' αὐτὴν ἐνεργείας, ἀλλὰ πρὸς ἕτερον ἀποτετινομένης (τὸν συμβάλλεσθαι δοκούντα πρὸς τὸ τυχεῖν τῆς ὀρίξεως) καὶ ἥτοι λόγον παρ' αὐτῆς
C ζήτησης

Ch. II. THE Extensions of Speech are quite indefinite, as may be seen if we compare the

ζητήσης, καθάπερ ἐπὶ τῷ ΠΤΕΜΑΤΙΚΟΥ καὶ ΕΡΩΤΗΜΑΤΙΚΟΥ καλεμένῳ λόγῳ, ἢ πρᾶγμα, καὶ εἰ πρᾶγμα, ἥτοι αὐτῷ ἐκείνῳ τυχεῖν ἐφιεμένης, πρὸς δὲ ὁ λόγος, ὥσπερ ἐπὶ τῷ ΚΛΗΤΙΚΟΥ, ἢ τινὸς παρ' αὐτῆς πράξεως καὶ ταύτης, ἢ ὡς παρὰ κρείττου, ὡς ἐπὶ τῆς ΕΥΧΗΣ, ἢ ὡς παρὰ χειρόνος, ὡς ἐπὶ τῷ κυρίως καλεμένῳ ΠΡΟΣΤΑΞΕΩΣ· μόνου ΔΕ τὸ ΑΠΟΦΑΝΤΙΚΟΝ ἀπὸ τῶν γνωστικῶν, καὶ ἐστὶ τῷτο ἱεραγγελτικὸν τῆς γενομένης ἐν ἡμῖν γνώσεως τῶν πραγμάτων ἀληθῶς, ἢ φαινομένης, διὸ καὶ μόνου τῷτο δικαίον ἐστὶν ἀληθείας ἢ ψεύδους, τῶν δὲ ἄλλων ἕδην. The Meaning of the above passage being implied in the Text, we take its translation from the *Latin Interpreter*. *Dicendum igitur est, cum anima nostra duplicem potestatem habeat, cognitionis, & vitæ, quæ etiam appetitionis ac cupiditatis appellatur, quæ vero cognitionis est, vis est, quâ res singulas cognoscimus, ut mens, cogitatio, opinio, phantasia, sensus: appetitus vero facultas est, quâ bona, vel quæ sunt, vel quæ videntur, concupiscimus, ut sunt voluntas, consilium, ira, cupiditas: quatuor orationis species, præter enunciantem, a partibus animi proficiuntur, quæ concupiscunt; non cum animus ipse per se agit, sed cum ad alium se convertit, qui ei ad consequendum id, quod cupit, conducere posse videatur; atque etiam vel rationem ab eo exquirat, ut in oratione, quam Percunctantem,*

the Eneid to an Epigram of *Martial*. But Ch. II. the *longest Extension*, with which Grammar has to do, is the Extension here consider'd, that is to say a SENTENCE. The greater Extensions (such as Syllogisms, Paragraphs, Sections, and complete Works) belong not to Grammar, but to Arts of higher order; not to mention that all of them are but Sentences repeated.

NOW a SENTENCE (c) may be sketch'd in the following description—a compound

C 2 Quantity

tem, aut Interrogantem vocant; vel rem: sique rem, vel cum ipsum consequi cupit, quicum loquitur, ut in op- tante oratione, vel aliquam ejus actionem: atque in hac, vel ut a præstantiore, ut in Deprecatione; vel ut ab in- feriore, ut in eo, qui proprie Jussus nominatur. Sola autem Enuncians a cognoscendi facultate profiscitur: hæcque nunciat rerum cognitionem, quæ in nobis est, aut veram, aut simulatam. Itaque Hæc sola verum falsum- que capit: præterea vero nulla. Ammon. in Libr. de Interpretatione.

(c) Λόγος δὲ φωνῇ συνθετὴ σηματικὴ, ἥς ἐνία μέρη κατ' αὐτὰ σημαίνει τι. Arist. Poet. c. 20. See also de Interpret. c. 4.

Ch. II. *Quantity of Sound significant, of which certain Parts are themselves also significant.*

THUS when I say [*the Sun shineth*] not only the *whole quantity* of sound has a meaning, but *certain Parts* also, such as [*Sun*] and [*shineth*.]

BUT what shall we say? Have these Parts again other Parts, which are in like manner significant, and so may the progress be pursued to infinite? Can we suppose all Meaning, like Body, to be divisible, and to include within itself other Meanings without end? If this be absurd, then must we necessarily admit, that there is such a thing as a *Sound significant, of which no Part is of itself significant*. And this is what we call the proper character of a (*d*) WORD. For thus, though the
Words

(*d*) Φωνὴ σημαντικὴ, — ἥς μέρος ἂν ἐν καθ' αὐτὸ σημαντικόν. De Poetic. c. 20. De Interpret. c. 2. & 3. Priscian's Definition of a Word (Lib. 2.) is as follows

Words [*Sun*] and [*shineth*] have each a Ch. II. Meaning, yet is there certainly no Meaning in any of their Parts, neither in the Syllables of the one, nor in the Letters of the other.

IF therefore ALL SPEECH whether in prose or verse, every Whole, every Section, every Paragraph, every Sentence, imply a certain *Meaning, divisible into other Meanings*, but WORDS imply a *Meaning, which is not so divisible*: it follows that WORDS *will be the smallest parts of speech*, in as much as nothing less has any Meaning at all.

C 3

To

follows—*Dictio est pars minima orationis constructa, id est, in ordine composita. Pars autem, quantum ad totum intelligendum, id est, ad totius sensus intellectum. Hoc autem ideo dictum est, nequis conetur vires in duas partes dividere, hoc est, in vires res; non enim ad totum intelligendum hæc fit divisio.* To Priscian we may add Theodore Gaza.—Λέξις δὲ, μέγιστος ἐλάχισου κατὰ σύνταξιν λόγος. Introd. Gram. l. 4. Plato shewed them this characteristic of a Word—See *Cratylus*, p. 385. Edit. Serr.

Ch. II. *To know therefore the species of Words*
must needs contribute *to the knowledge of*
Speech, as it implies a knowledge of its
minuteſt Parts.

THIS therefore must become our next
Inquiry.

C H A P.

C H A P. III.

*Concerning the species of Words, the smallest
Parts of Speech.*

LET us first search for the *Species* of Ch. III.
Words among those Parts of Speech,
commonly received by Grammarians. For
example, in one of the passages above
cited.—

*The Man, that hath no music in himself,
And is not mov'd with concord of sweet
sounds,
Is fit for treasons—*

Here the Word [*The*] is an ARTICLE;—
[*Man*] [*No*] [*Music*] [*Concord*] [*Sweet*]
[*Sounds*] [*Fit*] [*Treasons*] are all NOUNS,
some *Substantive*, and some *Adjective*—
[*That*] and [*Himself*] are PRONOUNS—
[*Hath*] and [*is*] are VERBS—[*moved*] a
PARTICIPLE—[*Not*] an ADVERB—[*And*]
a CONJUNCTION—[*In*] [*with*] and [*For*]

Ch.III. are PREPOSITIONS. In one sentence we have all those Parts of Speech, which the *Greek* Grammarians are found to acknowledge. The *Latins* only differ in having no Article, and in separating the INTERJECTION, as a Part of itself, which the *Greeks* include among the Species of *Adverbs*.

WHAT then shall we determine? why are there not more Species of Words? why so many? or if neither more nor fewer, why these and not others?

To resolve, if possible, these several Queries, let us examine any Sentence that comes in our way, and see what differences we can discover in its Parts. For example, the same Sentence above,

The Man that hath no music, &c.

ONE Difference soon occurs, that some Words are *variable*, and others *invariable*. Thus the Word *Man* may be varied into *Man's* and *Men*; *Hath*, into *Have*, *Hast*, *Had*,

Had, &c. Sweet into Sweeter and Sweetest; Ch.III.
Fit into Fitter and Fittest. On the con-
trary the Words, *The, In, And,* and some
others, remain as they are, and *cannot be*
altered.

AND yet it may be questioned, how far
this Difference is essential. For in the first
place, there are Variations, which can be
hardly called necessary, because only some
Languages have them, and others have
them not. Thus the *Greeks* have the *dual*
Variation, which is unknown both to the
Moderns and to the ancient *Latins*. Thus
the *Greeks* and *Latins* vary their Adjectives
by the *triple Variation* of Gender, Case,
and Number; whereas the *English* never
vary them in any of those ways, but thro'
all kinds of Concord preserve them still
the same. Nay even those very Variations,
which appear most necessary, may have
their places supplied by other methods;
some by *Auxiliars*, as when for *Bruti*, or
Bruto we say, *of Brutus, to Brutus*; some
by

Ch. III. § THIS Distinction being admitted, we
 thus pursue our Speculations. All things
 what-

τὰ δὲ σύμφωνα, ἅπερ ἀνευ τῶν φωνηέντων ἔχει ῥητὴν
 τὴν ἐκφώνησιν. τὸν αὐτὸν τρόπον εἰς ἐπινοῆσαι καὶ πὶ τῶν
 λεξεων. αἱ μὲν γὰρ αὐτῶν, τρόπον τινὰ τῶν φωνηέντων,
 ῥηταί ἐστι· καθάπερ ἐπὶ τῶν ῥημάτων, ὀνομάτων, ἀν-
 τωνυμιῶν, ἐπὶ ῥημάτων·—αἱ δὲ, ὥσπερ ἐν σύμφωνοις,
 ἀναμύνουσι τὰ φωνήεντα, ἢ δυνάμενα κατ' ἰδίαν ῥητὰ
 εἶναι—καθάπερ ἐπὶ τῶν προθέσεων, τῶν ἄρθρων, τῶν
 συνδέσμων· τὰ γὰρ τοιαῦτα αἰεὶ τῶν μορίων συσσημαίνει.

*In the same manner, as of the Elements or Letters some
 are Vowels, which of themselves complete a Sound; others
 are Consonants, which without the help of Vowels have no
 express Vocality, so likewise may we conceive as to the na-
 ture of Words. Some of them, like Vowels, are of them-
 selves expressive, as is the case of Verbs, Nouns, Pro-
 nouns, and Adverbs; others, like Consonants, wait for
 their Vowels, being unable to become expressive by their
 own proper strength, as is the case of Prepositions, Arti-
 cles, and Conjunctions; for those parts of Speech are al-
 ways Consignificant, that is, are only significant, when af-
 sociated to something else. Apollon. de Syntaxi. L. I.
 c. 3. Itaque quibusdam philosophis placuit NOMEN &
 VERBUM SOLAS ESSE PARTES ORATIONIS; cætera
 vero, ADMINICULA vel JUNCTURAS earum: quomodo
 urvium partes sunt tabulæ & trabes, cætera autem (id est,
 cæra, suppa, & clavi & similia) vincula & conglutina-
 tiones*

whatever either exist as the *Energies*, or *Affections* of some other thing, or without being the *Energies* or *Affections* of some other thing. If they exist as the *Energies* or *Affections* of something else, then are they called *ATTRIBUTES*. Thus to think is the attribute of a Man; to be white, of a Swan; to fly, of an Eagle; to be four-footed, of a Horse. If they exist not after this manner, then are they call'd *SUBSTANCES**. Thus *Man*, *Swan*, *Eagle* and *Horse* are none of them *Attributes*, but all *Substances*, because however they may exist in Time and Place, yet neither of these, nor of any thing else do they exist as *Energies* or *Affections*.

AND

iones partium navis, (hoc est, tabularum & trabium) non partes navis dicuntur. Prisc L. IX. 913.

* *SUBSTANCES*] Thus Aristotle. Νῦν μὲν ἐν τύπῳ εἰρηται, τί ποτ' εἰν ἡ εἰσία, ὅτι τὸ μὴ καθ' ὑποκει- μίνα, ἀλλὰ καθ' ἑ τὰ ἄλλα. *Metaph. Z. γ. p. 106. Ed. Sylb.*

Ch. III. AND thus all things whatsoever being
 { either (f) *Substances* or *Attributes*, it follows of course that all Words, *which are significant as Principals*, must needs be significant of either the one or the other. If they are *significant of Substances*, they are call'd *Substantives*; if *of Attributes*, they are call'd *Attributives*. So that ALL WORDS *whatever, significant as Principals, are either SUBSTANTIVES or ATTRIBUTIVES*.

AGAIN, as to Words, which are only significant as *Accessories*, they acquire a Signification either from being associated to one Word, or else to many. If to one Word alone, then as they can do no more than in some manner *define* or *determine*, they may justly for that reason be called
 DE-

(f) This division of things into *Substance* and *Accident* seems to have been admitted by Philosophers of all Sects and Ages. See *Categor. c. 2. Metaphys. L. VII. c. 1. De Caelo, L. III. c. 1.*

DEFINITIVES. If to many Words at Ch.III.
 once, then as they serve to no other pur-
 pose than to connect, they are called for
 that reason by the name of CONNEC-
 TIVES.

AND thus it is that all WORDS what-
 ever are either *Principals* or *Accessories*;
 or under other Names, either *significant*
from themselves, or *significant by relation*.
 —If *significant from themselves*, they are
 either *Substantives* or *Attributives*; if
significant by relation, they are either
Definitives or *Connectives*. So that un-
 der one of these four Species, SUB-
 STANTIVES, ATTRIBUTIVES, DE-
 FINITIVES, and CONNECTIVES, are
 ALL WORDS, however different, in a
 manner included.

IF any of these Names seem new and
 unusual, we may introduce others more
 usual, by calling the *Substantives*, NOUNS;
 the *Attributives*, VERBS; the *Definitives*,
 ARTI-

Ch.III. ARTICLES; and the *Connectives*, CON-
JUNCTIONS.

SHOU'D it be ask'd, what then becomes of *Pronouns*, *Adverbs*, *Prepositions*, and *Interjections*; the answer is, either they must be found included within the Species above-mentioned, or else must be admitted for so many Species by themselves.

§ THERE were various opinions in ancient days, as to the *number* of these Parts, or Elements of Speech.

Plato in his * *Sophist* mentions only two, the *Noun* and the *Verb*. *Aristotle* mentions no more, where he treats of † *Propositions*. Not that those acute Philosophers were ignorant of the other Parts, but they spoke with reference to *Logic* or
Dia-

* Tom. I. p. 261. Edit. Ser.

† De Interpr. c. 2 & 3.

Dialectic (g), considering the Essence of Ch. III.
Speech as contained in these two, because
these alone combined make a perfect *asser-*
tive Sentence, which none of the rest with-
out them are able to effect. Hence there-
fore *Aristotle* in his * *treatise of Poetry*
(where he was to lay down the elements
of

(g) *Partes igitur orationis sunt secundum Dialecticos*
duæ, NOMEN & VERBUM; quia hæ solæ etiam per
se conjunctæ plenam faciunt orationem; alias autem partes
συνεκληρονομήματα, hoc est, consignantia appellabantur.
Priscian. l. 2. p. 574. Edit. Putschii. Existit hic quæ-
dam quæstio, cur duo tantum, NOMEN & VERBUM;
se (Aristoteles sc.) determinare promittat, cum plures par-
tes orationis esse videantur. Quibus hoc dicendum est, tan-
zum Aristotelem hoc libro diffinisse, quantum illi ad id,
quod instituerat tractare, suffecit. Tractat namque de
simplici enuntiativa oratione, quæ scilicet hujusmodi est, ut
junctis tantum Verbis & Nominibus componatur.—Quare
superfluum est quærere, cur alias quoque, quæ videntur
orationis partes, non proposuerit, qui non totius simpliciter
orationis, sed tantum simplicis orationis instituit elementa
partiri. Boetius in Libr. de Interpretat. p. 295.
Apollonius from the above principles elegantly calls the
NOUN and VERB, τὰ ἐμψυχότατα μέρη τοῦ λόγου, the
most animated parts of Speech. De Syntaxi l. 1. c. 3.
p. 24. See also Plutarch. Quæst. Platon. p. 1009.

* *Poet. Cap. 20.*

Ch.III. of a more variegated speech) adds the *Article* and *Conjunction* to the Noun and Verb, and so adopts the same Parts, with those established in this Treatise. To *Aristotle's* authority (if indeed better can be required) may be added that also of the elder *Stoics* (h).

THE latter *Stoics* instead of four Parts made five, by dividing the Noun into the *Appellative*, and *Proper*. Others increased the number, by detaching the *Pronoun* from the Noun; the *Participle* and *Adverb* from the Verb; and the *Preposition* from the Conjunction. The *Latin Grammarians* went farther, and detached the *Interjection* from the Adverb, within which by the *Greeks* it was always included, as a Species.

WE

(h) For this we have the authority of *Dionysius of Halicarnassus*, *De Struct. Orat. Sect. 2.* whom *Quintilian* follows, *Inst. l. 1. c. 4.* *Diogenes Laertius* and *Priscian* make them always to have admitted five Parts. See *Priscian*, as before, and *Laertius*, *Lib. VII. Segm. 57.*

WE are told indeed by (i) *Dionysius* of CH. III.
Halicarnassus and *Quintilian*, that *Aristotle*,
 with *Theodectes*, and the more early writers, held but *three Parts* of speech, the
Noun, the *Verb*, and the *Conjunction*. This,
 it must be owned, accords with the oriental
 Tongues, whose Grammars (we are (k)
 told) admit no other. But as to *Aristotle*,
 we have his own authority to assert the
 contrary, who not only enumerates the
four Species which we have adopted, but
 ascertains them each by a proper Definition*.

D 2

To

(i) See the places quoted in the note immediately preceding.

(k) *Antiquissima eorum est opinio, qui tres classes faciunt. Estque hæc Arabum quoque sententia—Hebræi quoque (qui, cum Arabes Grammaticam scribere desinerent, artem eam demum scribere exeperunt, quod ante annos contigit circiter quadringentos) Hebræi, inquam hac in re secuti sunt magistros suos Arabes.—Immo vero trium classium numerum aliæ etiam Orientis linguæ retinent. Dubium, utrum eâ in re Orientales imitati sunt antiquos Græcorum, an hi potius secuti sunt Orientalium exemplum. Utut est, etiam veteres Græcos tres tantum partes agnovisse, non solum auctor est Dionysius, &c. Voss. de Analog. l. 1. c. 1. See also Sanctii Minerv. l. 1. c. 2.*

* Sup. p. 34.

Ch. III. To conclude—the Subject of the following Chapters will be a distinct and separate consideration of the NOUN, the VERB, the ARTICLE, and the CONJUNCTION; which four, the better (as we apprehend) to express their respective natures, we chuse to call SUBSTANTIVES, ATTRIBUTIVES, DEFINITIVES and CONNECTIVES.

CHAP-

CHAP. IV.

Concerning Substantives, properly so called.

SUBSTANTIVES are all those principal Ch. IV.
Words, which are significant of Sub-
stances, considered as Substances.

THE first sort of Substances are the NATURAL, such as Animal, Vegetable, Man, Oak.

THERE are other Substances of our own making. Thus by giving a Figure not natural to natural Materials we create such Substances, as House, Ship, Watch, Telescope, &c.

AGAIN, by a more refined operation of our Mind alone, we abstract any Attribute from its necessary subject, and consider it apart, devoid of its dependence. For example, from Body we abstract to Fly; from Sur-

Ch.IV. face, the being *White*; from Soul, the being *Temperate*.

AND thus it is we convert even *Attributes* into *Substances*, denoting them on this occasion by proper *Substantives*, such as *Flight*, *Whiteness*, *Temperance*; or else by others more general, such as *Motion*, *Colour*, *Virtue*. These we call **ABSTRACT SUBSTANCES**; the second sort we call **ARTIFICIAL**.

Now all those several *Substances* have their *Genus*, their *Species*, and their *Individuals*. For example in *natural Substances*, *Animal* is a *Genus*; *Man*, a *Species*; *Alexander*, an *Individual*. In *artificial Substances*, *Edifice* is a *Genus*; *Palace*, a *Species*; *the Vatican*, an *Individual*. In *abstract Substances*, *Motion* is a *Genus*; *Flight*, a *Species*; *this Flight* or *that Flight* are *Individuals*.

As

As therefore every (a) GENUS may be found whole and intire in each one of its *Species*; (for thus Man, Horse, and Dog are each of them distinctly a complete and intire Animal) and as every SPECIES may be found whole and intire in each one of its *Individuals*; (for thus Socrates, Plato, and Xenophon are each of them completely and distinctly a Man) hence it is, that every Genus, tho' ONE, is multiplied into MANY; and every Species, tho' ONE, is also multiplied into MANY, by reference to those beings, which are their proper subordinates. Since then no Individual has any such Subordinates, it can never in strictness be considered as MANY, and so is truly an INDIVIDUAL as well in Nature as in Name.

D 4

FROM

(a) This is what *Plato* seems to have expressed in a manner somewhat mysterious, when he talks of *μίαν ἰδέαν διὰ πολλῶν, ἐνὸς ἐκάστω κειμένην χωρὶς, πάντῃ διατεταμένην*—*ἢ πολλὰς, ἑτέρας ἀλλήλων, ὑπὸ μιᾶς ἔξωθεν περιεχομένης*. *Sophist.* p 253. *Edit. Serrani.* For the common definition of Genus and Species, see the *Isagoge* or Introduction of *Porphyry* to *Aristotle's Logic*.

Ch. IV. FROM these Principles it is, that *Words* following the nature and genius of *Things*, such *Substantives* admit of NUMBER as denote *Genera* or *Species*, while those, which denote (*b*) *Individuals*, in strictness admit it not.

BESIDES

(*b*) Yet sometimes *Individuals* have plurality or *Number*, from the causes following. In the first place the *Individuals* of the human race are so large a multitude even in the smallest nation, that it would be difficult to invent a new Name for every new born *Individual*. Hence then instead of *one* only being call'd *Marcus*, and *one* only *Antonius*, it happens that *many* are called *Marcus* and many called *Antonius*; and thus 'tis the *Romans* had their *Plurals*, *Marci* and *Antonii*, as we in later days have our *Marks* and our *Anthonies*. Now the *Plurals* of this sort may be well called *accidental*, because it is meerly by chance that the Names coincide.

There seems more reason for such *Plurals*, as the *Ptolemies*, *Scipios*, *Catos*, or (to instance in modern names) the *Howards*, *Pelhams*, and *Montagues*; because a *Race* or *Family* is like a *smaller sort of Species*; so that the *family Name* extends to the *Kindred*, as the *specific Name* extends to the *Individuals*.

A third cause which contributed to make proper Names become *Plural*, was the *high Character* or *Eminence* of some one *Individual*, whose *Name* became afterwards a kind of *common Appellative*, to denote all those,

BESIDES *Number*, another character-
 istic, visible in Substances, is that of SEX. Ch.IV.
 Every Substance is either *Male* or *Female*;
 or *both Male and Female*; or *neither one*
nor the other. So that with respect to *Sexes*
 and their *Negation*, all Substances conceive-
 able are comprehended under this *fourfold*
 consideration.

Now the existence of *Hermaphrodites*
 being rare, if not doubtful; hence Lan-
 guage, only regarding those distinctions
 which

those, who had pretensions to merit in the same way.
 Thus every great *Critic* was call'd an *Aristarchus*; every
 great *Warrior*, an *Alexander*; every great *Beauty*, a *He-*
len, &c.

A DANIEL come to Judgment! yea a DANIEL,
 cries *Shylock* in the Play, when he would express the
 wisdom of the young Lawyer.

So *Martial* in that well known verse,

Sint MÆCENATES, non deerunt, Flacce, MARONES.

So *Lucilius*,

ΑΙΓΙΛΙΠΟΙ montes, ÆΤΗΝÆ omnes, asperi A-
 THONES.

πρόσοι ΦΑΙΘΟΝΤΕΣ, ἢ ΔΕΥΚΑΛΙΩΝΕΣ. Lucian
 in *Timon*. T. I. p. 108.

Ch. IV. which are more obvious, considers *Words* denoting *Substances* to be either MASCULINE, FEMININE, or NEUTER *.

As to our own Species and all those animal Species, which have reference to common *Life*, or of which the Male and the Female, by their size, form, colour, &c. are eminently distinguished, most Languages have different Substantives, to denote the Male and the Female. But as to those animal Species, which either less frequently occur, or of which one Sex is less apparently distinguished from the other, in these a single Substantive commonly serves for both Sexes.

IN

* After this manner they are distinguished by *Aristotle*. Τῶν ὀνομάτων τὰ μὲν ἄρρενα, τὰ δὲ θήλεα, τὰ δὲ μετὰξὺ. Poet. cap. 21. *Protagoras* before him had established the same Distinction, calling them ἄρρενα, θήλεα, καὶ σκύνη. *Aristot. Rhet. L. III. c. 5*. Where mark what were afterwards called ὑδότερα, or Neuters, were by these called τὰ μετὰξὺ καὶ σκύνη.

† IN the *English* Tongue it seems a ge- Ch.IV.
 neral rule (except only when infringed by
 a figure of Speech) that no Substantive is
Masculine, but what denotes a *Male ani-*
mal Substance; none *Feminine*, but what
 denotes a *Female animal Substance*; and
 that where the Substance *has no Sex*, the
 Substantive is always *Neuter*.

BUT 'tis not so in *Greek*, *Latin*, and
 many of the *modern* Tongues. These all
 of them have Words, some masculine,
 some feminine (and those too in great
 multitudes) which have reference to Sub-
 stances, where Sex never had existence.
 To give one instance for many. MIND
 is surely neither male, nor female; yet is
 ΝΟΥΣ, in *Greek*, masculine, and MENS,
 in *Latin*, feminine.

IN

† Nam quicquid per Naturam Sexui non assignatur,
 neutrum haberi oportet, sed id Ars &c. Consent apud
 Putsch. p. 2023, 2024.

The whole Passage from *Genera Hominum, quæ na-*
turalia sunt &c. is worth perusing.

Ch. IV. IN some Words these distinctions seem owing to nothing else, than to the mere casual structure of the Word itself: It is of such a Gender, from having such a Termination; or from belonging perhaps to such a Declension. In others we may imagine a more subtle kind of reasoning, a reasoning which discerns even *in things without Sex* a distant analogy to that great NATURAL DISTINCTION, *which* (according to Milton) *animates the World* †.

IN this view we may conceive such SUBSTANTIVES to have been considered, as MASCULINE, which were “ conspicuous
“ for the Attributes of imparting or communicating; or which were by nature
“ active, strong, and efficacious, and that
“ indiscriminately whether to good or to
“ ill; or which had claim to Eminence,
“ either laudable or otherwise.”

THE

† Mr. Linnæus, the celebrated Botanist, has traced the *Distinction of Sexes* throughout the whole *Vegetable World*, and made it the Basis of his Botanic Method.

THE FEMININE on the contrary were Ch.IV.
 “such, as were conspicuous for the At-
 “tributes either of receiving, of contain-
 “ing, or of producing and bringing forth;
 “or which had more of the passive in
 “their nature, than of the active; or
 “which were peculiarly beautiful and
 “amiable; or which had respect to such
 “Excesses, as were rather Feminine, than
 “Masculine.”

UPON these Principles the two greater
 Luminaries were considered, one as Mas-
 culine, the other as Feminine; the SUN
 (Ἡλιος, *Sol*) as *Masculine*, from commu-
 nicating Light, which was native and ori-
 ginal, as well as from the vigorous warmth
 and efficacy of his Rays; the MOON (Σελήνη, *Luna*) as *Feminine*, from being the
 Receptacle only of another's Light, and
 from shining with rays more delicate and
 soft.

THUS

Ch. IV. *Thus Milton,*

*First in HIS East the glorious Lamp was seen,
 Regent of Day, and all th' Horizon round
 Invested with bright rays; jocund to run
 His longitude thro' Heav'n's high road:
 the gray*

*Dawn, and the Pleiades before HIM danc'd,
 Shedding sweet influence. Less bright the
 Moon*

*But opposite, in levell'd West was set,
 His mirrour, with full face borrowing HER
 Light*

From HIM; for other light SHE needed none.

P. L. VII. 370.

By *Virgil* they were considered as *Brother* and *Sister*, which still preserves the same distinction.

Nec FRATRIS radiis obnoxia surgere LUNA.

G. I. 396.

THE SKY or ETHER is in *Greek* and *Latin Masculine*, as being the source of those showers, which impregnate the Earth.

The

* The EARTH on the contrary is univer- Ch.IV.
sally *Feminine*, from being the grand Re-
ceiver, the grand *Container*, but above all
from being the *Mother* (either mediately or
immediately) of every sublunary Substance,
whether animal or vegetable.

THUS *Virgil*,

Tum PATER OMNIPOTENS fœcundis im-
bribus ÆTHER

CONJUGIS in gremium LÆTÆ descendit,
& omnes

Magnus alit magno commixtus corpore fœtus.

G. II. 325.

THUS *Shakespear*,

—† COMMON MOTHER, Thou
Whose Womb unmeasurable, and infinite
Breast

Teems and feeds all— Tim. of Athens.

So *Milton*,

Whatever Earth, ALL-BEARING MOTHER,
yields.

P. L. V.

So

* Senecæ Nat. Quæst. III. 14.

† Παμμήτορ γῆ χαίρει— Græc. Anth. p. 281.

Ch.IV. So *Virgil*,

*Non jam MATER alit TELLUS, viresque
ministrat (c). Æn. XI. 71.*

AMONG artificial Substances the SHIP (Ναῦς, *Navis*) is feminine, as being so eminently a Receiver and Container of various things, of Men, Arms, Provisions, Goods, &c. Hence Sailors, speaking of their Vessel, say always, "SHE rides at anchor," "SHE is under sail."

A CITY (Πόλις, *Civitas*) and a COUNTRY (Πάτρις, *Patria*) are feminine also, by being (like the Ship) Containers and Receivers, and farther by being as it were the Mothers and Nurses of their respective Inhabitants.

THUS

(c) —διὸ καὶ ἐν τῷ ὅλῳ τὴν ΓΗΣ φύσιν, ὡς ΘΗΛΥ καὶ ΜΗΤΕΡΑ νομίζουσιν· ΟΥΡΑΝΟΝ δὲ καὶ ΗΛΙΟΝ, καὶ εἰ τι τῶν ἄλλων τῶν τοιούτων, ὡς ΓΕΝΩΝΤΑΣ καὶ ΠΑΤΕΡΑΣ προσαγορεύουσι. Arist. de Gener. Anim. l. 1. c. 2.

THUS *Virgil*,

Ch.IV.

Salve, MAGNA PARENS FRUGUM, Satur-
nia Tellus,

MAGNA VIRUM—— Geor. II. 173.

So, in that Heroic Epigram on those
brave *Greeks*, who fell at *Chæroneæ*,

Γαῖα δὲ Πάτρις ἔχει κόλποις τῶν πλεῖστα κα-
μόντων

Σώματα—

Their PARENT COUNTRY in HER bosom
holds

*Their wearied bodies.—**

So *Milton*,

The City, which Thou see'st, no other deem
Than great and glorious Rome, QUEEN of
the Earth. Par. Reg. L. IV.

As to the OCEAN, tho' from its being
the *Receiver* of all Rivers, as well as the
Container

* Demost. in Orat. de Coronâ.

Ch.IV. *Container and Productress* of so many Vegetables and Animals, it might justly have been made (like the Earth) *Feminine*; yet its deep Voice and boisterous Nature have, in spite of these reasons, prevailed to make it *Male*. Indeed the very sound of *Homer's*

—μέγα σθένΩ Ωκεανοῦ,

would suggest to a hearer, even ignorant of its meaning, that the Subject was incompatible with *female* delicacy and softness.

TIME (ΧρόνΩ) from his mighty Efficacy upon every thing around us, is by the Greeks and English justly considered as *Masculine*. Thus in that elegant distich, spoken by a decrepit old Man,

* Ὅ γὰρ ΧρόνΩ μ' ἔκαμψε, τέκλων ἔσφοδός,
"Απῆλα δ' ἐργαζόμενΩ ἀσθενέστερα †.

Me TIME hath bent, that sorry Artist, HE
That surely makes, whate'er he handles,
worse.

So

* Ω Χρόνε, παντοίων θνητῶν πανεπίσκοπε Δαῖμον.
Græc. Anth. p. 290.

† Stob. Ecl. p. 591.

So too *Shakeſpear*, ſpeaking likewiſe of Ch. IV.
TIME, }

Orl. *Whom doth HE gallop withal?*

Roſ. *With a thief to the gallows.—*

As you like it.

THE Greek Θάνατος or Αἰδης and the
Engliſh DEATH, ſeem from the ſame ir-
reſiſtible Power to have been conſidered as
Maſculine. Even the Vulgar with us are
ſo accuſtomed to this notion, that a FE-
MALE DEATH they would treat as ridi-
culous (*d*).

TAKE a few Examples of the maſcu-
line Death.

E 2

Calli-

(*d*) Well therefore did *Milton* in his *Paradiſe Loſt*
not only adopt DEATH as a *Perſon*, but conſider him
as *Maſculine*: in which he was ſo far from introducing
a Phantom of his own, or from giving it a *Gender not*
ſupported by Cuſtom; that perhaps he had as much the
Sanction of national Opinion for his *Maſculine Death*, as
the ancient Poets had for many of their Deities.

Ch.IV. *Callimachus* upon the Elegies of his
Friend *Heraclitus*—

Ἄϊ δὲ τεαὶ ζώουσιν ἀήδονες, ἦσιν ὁ πάντων
Ἀρπάγῃηρ Ἀΐδης ἐκ ἐπὶ χεῖρα βαλεῖ.

—yet thy sweet warbling strains
Still live immortal, nor on them shall DEATH
His hand e'er lay, tho' Ravager of all.

IN the *Alceſtis* of *Euripides*, Θάνατος
or DEATH is one of the Persons of the
drama ; the beginning of the play is made
up of dialogue between *Him* and *Apollo* ;
and towards its end, there is a fight be-
tween *Him* and *Hercules*, in which *Her-*
cules is conqueror, and rescues *Alceſtis*
from his hands.

IT is well known too, that SLEEP and
DEATH are made *Brothers* by *Homer*.
It was to this old *Gorgias* elegantly allud-
ed, when at the extremity of a long life
he lay slumbering on his Death-bed. A
Friend asked him, “ *How he did?* ”—

“ SLEEP

"SLEEP (replied the old Man) *is just upon* Ch.IV.
 "delivering me over to the care of his
 "BROTHER (e)."

THUS Shakespear, speaking of Life,
 —merely Thou art Death's Fool;
 For HIM Thou labour'st by thy flight to
 shun,
 And yet run'st towards HIM still.
 Meaf. for Meaf.

So Milton,
 Dire was the tossing, deep the groans;
 Despair
 Tended the sick, busiest from couch to couch;
 And over them triumphant DEATH HIS
 dart
 Shook; but delay'd to strike——
 P. L. XI. 489 (f).

THE

(e) Ἦδη μὲν Ο ΤΥΠΝΟΣ ἀρχεται παρακατατί-
 θεσθαι: Τ'ΑΔΕΛΦΩΙ. Stob. Ecl. p. 600.

(f) Suppose in any one of these examples we intro-
 duce a female Death; suppose we read,

Ch.IV. ———abash'd the Devil stood,
 And felt, how awful Goodness is, and saw
 VIRTUE in her shape how lovely; saw,
 and pin'd
 His loss——

P. L. IV. 846.

THIS being allowed, VICE (*Κακία*) becomes *Feminine* of course, as being, in the *συνοχία* or Co-ordination of things, Virtue's natural Opposite (*h*).

THE Fancies, Caprices, and fickle Changes of FORTUNE would appear but awkwardly under a Character, that was Male: but taken together they make a
 very

(*h*) They are both represented as *Females* by *Xenophon*, in the celebrated Story of *Hercules*, taken from *Prodicus*. See *Memorab.* L. II. c. 1. As to the *συνοχία* here mentioned, thus *Varro*.—*Pythagoras Samius ait omnium rerum initia esse bina: ut finitum & infinitum, bonum & malum, vitam & mortem, diem & noctem.* De Ling. Lat. L. IV. See also *Arist. Metaph.* L. I. c. 5. and *Ecclesiasticus*, Chap. lxii. ver. 24.

very natural *Female*, which has no small Ch.IV.
 resemblance to the Coquette of a modern
 Comedy, bestowing, withdrawing, and
 shifting her favours, as different Beaus
 succeed to her good graces.

*Transmutat incertos honores,
 Nunc mihi, nunc alii benigna.* Hor.

WHY the FURIES were made *Female*,
 is not so easy to explain, unless it be that
 female Passions of all kinds were consi-
 dered as susceptible of greater excess, than
 male Passions; and that the *Furies* were
 to be represented, as Things superlatively
 outrageous.

*Talibus Aleto dictis exarsit in iras.
 At Juveni oranti subitus tremor occupat
 artus:
 Diriguere oculi: tot Erinnys sibilat Hy-
 dris,
 Tantaque se facies aperit: tum flammea
 torquens*

Lumina

Ch. IV. *Lumina cunctantem & quærentem dicere
 plura
 Reppulit, & geminos erexit crinibus an-
 gues,
 Verberaque insonuit, rabidoque hæc ad-
 didit ore :
 En ! Ego victa situ, &c.*

Æn. VII. 455 (1).

HE

(i) The Words above mentioned, *Time, Death, Fortune, Virtue, &c.* in *Greek, Latin, French,* and most modern Languages, though they are diversified with Genders in the manner described, yet never vary the Gender, which they have once acquired, except in a few instances, where the Gender is doubtful. We cannot say *ἡ ἀρετὴ* or *ὁ ἀρετὴ*, *hæc Virtus* or *hic Vir- tus, la Vertu* or *le Vertu*, and so of the rest. But it is otherwise in *English*. We in our own language say, *Virtue is its own Reward*, or *Virtue is her own Re- ward*; *Time maintains its wonted Pace*, or *Time maintains his wonted Pace*.

There is a singular advantage in this liberty, as it enables us to mark, with a peculiar force, the Distinction between the severe or *Logical* Stile, and the ornamental or *Rhetorical*. For thus when we speak of the above Words, and of all others naturally devoid of Sex,

HE, that would see more on this Sub-Ch.IV.
ject, may consult *Ammonius* the Peripate-
tic

as *Neuters*, we speak of them *as they are*, and as becomes a *logical* Inquiry. When we give them *Sex*, by making them Masculine or Feminine, they are from thenceforth *personified*; are a kind of *intelligent Beings*, and become, as such, the proper ornaments either of *Rhetoric* or of *Poetry*.

Thus *Milton*,

—The *Thunder*

Wing'd with red light'ning and impetuous rage,
Perhaps hath spent HIS shafts—P. *Loft*. I. 174.

The Poet, having just before called the *Hail*, and *Thunder*, God's *Ministers of Vengeance*, and so personified them, had he afterwards said *its* Shafts for *his* Shafts, would have destroyed his own Image, and approached withal so much nearer to *Prose*.

The following Passage is from the same Poem.

Should intermitted Vengeance arm again
His red right hand— P. L. II. 174.

In this Place *His Hand* is clearly preferable either to *Her's* or *Its*, by immediately referring us to *God himself* the Avenger.

Ch.IV. tic in his Commentary on the Treatise *de Interpretatione*, where the Subject is treated at large with respect to the *Greek* Tongue. We shall only observe, that as all such Speculations are at best but Conjectures, they should therefore be received with

I shall only give one instance more, and quit this Subject.

*At his command th' up-rooted Hills retir'd
Each to HIS place : they heard his voice and went
Obsequious : Heav'n HIS wonted face renew'd,
And with fresh flourets Hill and Valley smil'd.*
P. L. VI.

See also ver. 54, 55, of the same Book.

Here all things are personified ; the Hills *hear*, the Valleys *smile*, and the *Face* of Heaven is renewed. Suppose then the Poet had been necessitated by the laws of his Language to have said—*Each Hill retir'd to ITS Place—Heaven renewed its wonted face*—how prosaic and lifeless would these Neuters have appeared ; how detrimental to the *Prosopopeia*, which he was aiming to establish ? In this therefore he was happy, that the Language, in which he wrote, imposed no such necessity ; and he was too wise a Writer, to impose it on himself. It were to be wished, his Correctors had been as wise on their parts.

with candour, rather than scrutinized Ch.IV.
 with rigour. Varro's words on a Subject
 near akin are for their aptness and elegance
 well worth attending. *Non mediocres enim
 tenebræ in silvâ, ubi hæc captanda; neque
 eò, quò pervenire volumus, semitæ tritæ;
 neque non in tramitibus quædam objecta,
 quæ euntem retinere possunt* *.

To conclude this Chapter. We may
 collect, from what has been said, that
 both NUMBER and GENDER appertain to
 WORDS, because in the first place they
 appertain to THINGS; that is to say, be-
 cause Substances are Many, and have either
 Sex, or no Sex; therefore Substantives have
 Number, and are Masculine, Feminine, or
 Neuter. There is however this diffe-
 rence between the two Attributes: NUM-
 BER in strictness descends no lower, than

to

* De Ling. Lat. L. IV.

Ch.IV. to the last Rank of Species (*k*): **GENDER**
on the contrary stops not here, but descends to every *Individual*, however diversified. And so much for **SUBSTANTIVES**,
PROPERLY SO CALLED.

(*k*) The reason, why *Number* goes no lower, is, that it does not naturally appertain to *Individuals*; the cause of which see before, p. 39.

C H A P.

CHAP. V.

Concerning Substantives of the Secondary Order.

WE are now to proceed to a SECONDARY RACE OF SUBSTANTIVES, Ch. V.
 a Race quite different from any already mentioned, and whose Nature may be explained in the following manner.

EVERY Object, which presents itself to the Senses or the Intellect, is either then perceived for the *first time*, or else is recognized, as having been perceived *before*. In the former case it is called an Object τῆς πρώτης γνώσεως, of the first knowledge or acquaintance (a); in the latter

(a) See *Apoll. de Syntaxi*, l. 1. c. 16. p. 49. l. 2. c. 3. p. 103. Thus *Priscian*—*Interest autem inter demonstrationem & relationem hoc; quod demonstratio, interrogationi reddita, Primam Cognitionem ostendit; Quis*

Ch. V. ter it is called an Object τῆς δευτέρας γνώ-
σεως, of the second knowledge or acquaint-
ance.

Now as all Conversation passes between Particulars or Individuals, these will often happen to be reciprocally Objects τῆς πρώτης γνώσεως, that is to say, till that instant unacquainted with each other. What then is to be done? How shall the Speaker address the other, when he knows not his Name? or how explain himself by his own Name, of which the other is wholly ignorant? Nouns, as they have been described, cannot answer the purpose. The first expedient upon this occasion seems to have been Δείξις, that is, *Pointing*, or *Indication by the Finger or Hand*, some traces of which are still to be observed, as a part of that Action, which naturally attends our speaking. But the Authors of Language were

Quis fecit? Ego: relatio vero Secundam Cognitionem significat, ut, Is, de quo jam dixi. Lib. XII. p. 936. Edit. Putschii.

were not content with this. They in-
 vented a race of *Words to supply this* }
Pointing; which Words, as they always
 stood for Substantives or Nouns, were cha-
 racterized by the Name of *Ἀντωνυμίαι*, or
 PRONOUNS (*b*). These also they distin-
 guished into three several sorts, calling
 them *Pronouns of the First, the Second,*
and the Third Person, with a view to cer-
 tain distinctions, which may be explained
 as follows.

SUPPOSE the Parties conversing to be
 wholly unacquainted, neither Name nor
 Countenance on either side known, and
 the

(*b*) Ἐκεῖνο ἔν Ἀντωνυμία, τὸ μετὰ ΔΕΙΞΕΩΣ
 ἢ ἀναφορᾶς ἈΝΤΟΝΟΜΑΖΟΜΕΝΟΝ. Apoll.
 de Synt. L. II. c. 5. p. 106. Priscian seems to con-
 sider them so peculiarly destined to the expression of *In-*
dividuals, that he does not say they supply the place of
any Noun, but that of the *proper* Name only. And
 this undoubtedly was their original, and still is their
 true and natural use. PRONOMEN est pars orationis,
 quæ pro nomine proprio uniuscujusque accipitur. Prisc.
 L. XII. See also Apoll. L. II. c. 9. p. 117, 118.

Ch. V. the Subject of the Conversation to be *the Speaker himself*. Here, to supply the place of Pointing by a Word of *equal Power*, they furnished the Speaker with the *Pronoun, I. I write, I say, I desire, &c.* and as the Speaker is always principal with respect to his own discourse, this they called for that reason *the Pronoun of the First Person*.

AGAIN, suppose the Subject of the Conversation to be *the Party addrest*. Here for similar reasons they invented the *Pronoun, THOU. Thou writest, Thou walkest, &c.* and as the Party addrest is next in dignity to the Speaker, or at least comes next with reference to the discourse; this Pronoun they therefore called *the Pronoun of the Second Person*.

LASTLY, suppose the Subject of Conversation neither the Speaker, nor the Party addrest, but *some third Object, different from both*. Here they provided another *Pronoun, HE, SHE, or IT*, which
in

in distinction to the two former was called Ch. V.
the Pronoun of the Third Person. }

AND thus it was that *Pronouns* came to be distinguished by their respective PERSONS (c).

As

(c) The Description of the different PERSONS here given is taken from *Priscian*, who took it from *Apollonius*. *Personæ Pronominum sunt tres; prima, secunda, tertia. Prima est, cum ipsa, quæ loquitur, de se pronuntiat; Secunda, cum de eâ pronuntiat, ad quam directo sermone loquitur; Tertia, cum de eâ, quæ nec loquitur, nec ad se directum accipit Sermonem.* L. XII, p. 940. *Theodore Gaza* gives the same Distinctions. Πρῶτον (πρόσωπον sc.) ὃ περὶ ἐαυτοῦ φράζει ὁ λέγων· δεύτερον, ὃ περὶ τῆς, πρὸς ἣν ὁ λόγος· τρίτον, ὃ περὶ ἑτέρου. *Gaz. Gram.* L. IV. p. 152.

This account of *Persons* is far preferable to the common one, which makes the First the *Speaker*; the Second, the Party *address*; and the Third, the *Subject*. For tho' the First and Second be as commonly described, one the *Speaker*, the other the Party *address*; yet till they become *subjects of the discourse*, they have no existence. Again as to the Third Person's being the *subject*, this is a character, which it *shares in common*

Ch. V. As to NUMBER, the Pronoun of each
 { Person has it: (I) has the plural (we),
 because

with both the other Persons, and which can never therefore be called a peculiarity of its own. To explain by an instance or two. When *Eneas* begins the narrative of his adventures, the *second Person* immediately appears, because he makes *Dido*, whom he *addresses*, the immediate subject of his Discourse.

Infandum, Regina, jubes, renovare dolorem.

From hence forward for 1500 Verses (tho' she be all that time the party address'd) we hear nothing farther of this *Second Person*, a variety of other Subjects filling up the Narrative.

In the mean time the *First Person* may be seen every where, because the *Speaker* every where is himself the *Subject*. They were indeed Events, as he says himself,

—quæque ipse miserrima vidi,
 Et quorum pars magna fui—

Not that the *Second Person* does not often occur in the course of this Narrative; but then it is always by a Figure of Speech, when those, who by their absence are in fact so many *Third Persons*, are converted into *Second*

because there may be many Speakers at Ch. V.
 once of the same Sentiment; as well as
 one, who, including himself, speaks the
 Sentiment of many. (THOU) has the
 plural (YOU), because a Speech may
 be spoken to many, as well as to one.
 (HE) has the plural (THEY) because
 the Subject of discourse is often many at
 once.

BUT tho' all these Pronouns have Num-
 ber, it does not appear either in *Greek*, or
Latin, or any modern Language, that
 those of the first and second Person carry
 the distinctions of SEX. The reason seems

F 3 to

cond Persons by being introduced as *present*. The *real*
 Second Person (*Dido*) is never once hinted.

Thus far as to *Virgil*. But when we read *Euclid*,
 we find neither *First* Person, nor *Second* in any part of
 the whole Work. The reason is, that neither Speaker
 nor Party addrest (in which light we may always view
 the Writer and his Reader) can possibly become the
 Subject of pure Mathematics, nor indeed can any thing
 else, except abstract Quantity, which neither speaks
 itself, nor is spoken to by another.

Ch. V. to be, that the Speaker and Hearer being generally present to each other, it would have been superfluous to have marked a distinction by Art, which from Nature and even Dress was commonly (*d*) apparent on both sides. But this does not hold with respect to the third Person, of whose Character and Distinctions, (including Sex among the rest) we often know no more, then what we learn from the discourse. And hence it is that in most Languages *the third Person* has its *Genders*, and that even *English* (which allows its Adjectives no Genders at all) has in this Pronoun the triple (*e*) distinction of *He*, *She*, and *It*.

HENCE

(*d*) *Demonstratio ipsa secum genus ostendit.* Priscian, L. XII. p. 942. See *Apoll. de Syntax.* L. II. c. 7. p. 109.

(*e*) The Utility of this Distinction may be better found in supposing it away. Suppose for example we should read in history these words—*He caused him*

HENCE too we see the reason why *a* Ch. V.
single Pronoun (f) to each Person, an I

F 4

to

to destroy him—and that we were to be informed the [He], which is here thrice repeated, stood each time for something different, that is to say, for a Man, for a Woman, and for a City, whose Names were *Alexander*, *Thais*, and *Persepolis*. Taking the Pronoun in this manner, divested of its Genders, how would it appear, which was destroyed; which was the destroyer; and which the cause, that moved to the destruction? But there are not such doubts, when we hear the Genders distinguished; when instead of the ambiguous Sentence, *He* caused *him* to destroy *him*, we are told with the proper distinctions, that *SHE* caused *HIM* to destroy *IT*. Then we know with certainty, what before we could not: that the Promoter was the Woman; that her Instrument was the Hero; and that the Subject of their Cruelty was the unfortunate City.

(f) *Quæritur tamen cur prima quidem Persona & secunda singula Pronomina habeant, tertiam vero sex diversæ indicent voces? Ad quod respondendum est, quod prima quidem & secunda Persona ideo non egent diversis vocibus, quod semper præsentibus inter se sunt, & demonstrativæ; tertia vero Persona modo demonstrativa est, ut, Hic, Ille; modo relativo, ut Is, Ipse, &c. Priscian, L. XII. p. 933.*

Ch. V. to the *First*, and a *Thou* to the *Second*, are abundantly sufficient to all the purposes of Speech. But it is not so with respect to the *Third* Person. The various relations of the various Objects exhibited by this (I mean relations of near and distant, present and absent, same and different, definite and indefinite, &c.) made it necessary that here there should not be one, but many Pronouns, such as *He*, *This*, *That*, *Other*, *Any*, *Some*, &c.

It must be confessed indeed, that all these Words do not always appear as *Pronouns*. When they stand by themselves, and represent some Noun, (as when we say, *THIS is Virtue*, or *δεικνῶς*, *Give me THAT*) then are they *Pronouns*. But when they are associated to some Noun (as when we say, *THIS Habit is Virtue*; or *δεικνῶς*, *THAT Man* defrauded me) then as they supply not the place of a Noun, but only serve to ascertain one, they fall rather into the Species of *Definitives* or *Articles*. That there is indeed

deed a near relation between *Pronouns* Ch. V. and *Articles*, the old Grammarians have all acknowledged, and some words it has been doubtful to which Class to refer. The best rule to distinguish them is this—The genuine PRONOUN *always stands by itself*, assuming the *Power* of a Noun, and supplying its *place*—The genuine ARTICLE *never stands by itself*, but appears at all times associated to something else, requiring a Noun for its support, as much as Attributives or (g) Adjectives.

As

(g) Τὸ Ἄρθρον μετὰ ὀνόματι, καὶ ἡ Ἀντωνυμία αὐτὴ ὀνόματι. THE ARTICLE stands WITH a Noun; but THE PRONOUN stands FOR a Noun. Apoll. L. I. c. 3. p. 22. Αὐτὰ ἔν τα ἄρθρα, τῆς πρὸς τὰ ὀνόματα συναρτήσεως ἀποσάντα, εἰς τὴν ὑποταγμένην ἀντωνυμίαν μεταπίπτει. Now Articles themselves, when they quit their Connection with Nouns, pass into such Pronoun, as is proper upon the occasion. Ibid. Again—Ὅταν τὸ Ἄρθρον μὴ μετ' ὀνόματι παραλαμβάνηται, πρῶτον δὲ σύνταξιν ὀνόματι ἢ πρῶ-

Ch. V. As to the Coalescence of these Pronouns, it is, as follows. The First or Second

προελεθέμεθα, ἐν ποίᾳ τῆς ἀνάγκης εἰς ἀντωνυμίαν μεταληφθήσεται, εἴτε ἐκ ἐγγινόμενου μετ' ὀνόματι^ς δυνάμει ἀντὶ ὀνόματι^ς παρελήφθη. *When the Article is assumed without the Noun, and has (as we explained before) the same Syntax, which the Noun has; it must of absolute necessity be admitted for a Pronoun, because it appears without a Noun, and yet is in power assumed for one.* Ejusd. L. II. c. 8. p. 113. L. I. c. 45. p. 96. *Inter Pronomina & Articulos hoc interest, quod Pronomina ea putantur, quæ, cum sola sint, vicem nominis complent, ut QUIS, ILLE, ISTE: Articuli vero cum Pronominibus, aut Nominibus, aut Participiis adjunguntur.* Donat. Gram. p. 1753.

Priscian, speaking of the Stoics, says as follows: ARTICULIS autem PRONOMINA connumerantes, FINITOS ea ARTICULOS appellabant; ipsos autem Articulos, quibus nos caremus, INFINITOS ARTICULOS dicebant. Vel, ut alii dicunt, Articulos connumerabant Pronominibus, & ARTICULARIA eos PRONOMINA vocabant, &c. Prisc. L. I. p. 574. Varro, speaking of Quisque and Hic, calls them both ARTICLES, the first indefinite, the second definite. De Ling. Lat. L. VII. See also L. IX. p. 132. Vossius indeed in his Analogi (L. I. c. 1.) opposes this Doctrine, because Hic has not the same power with the Greek Article,

Second will, either of them, by them-
selves coalesce with the Third, but not
with each other. For example, it is good
sense, as well as good Grammar, to say
in any Language—I AM HE—THOU
ART HE—but we cannot say—I AM
THOU—nor THOU ART I. The reason
is, there is no absurdity for the *Speaker* to
be the *Subject* also of the Discourse, as
when we say, *I am He*; or for the *Person*
addressed; as when we say, *Thou art He*.
But for the same Person, in the same cir-
cumstances, to be at once the *Speaker*,
and the *Party addressed*, this is impossible;
and so therefore is the Coalescence of the
First and Second Person.

AND now perhaps we have seen enough
of *Pronouns*, to perceive how they differ
from

ticle, &c. But he did not enough attend to the antient
Writers on this Subject, who considered all Words, as
ARTICLES, which being associated to Nouns (and not
standing in their place) served in any manner to ascertain,
and determine their Signification.

Ch. V. from others Substantives. The others are
 { Primary, these are their *Substitutes*; a
 kind of secondary Race, which were taken
 in aid, when for reasons already (*h*) men-
 tioned the others could not be used. It is
 moreover by means of these, and of *Ar-*
ticles, which are nearly allied to them,
 that

(*h*) See these reasons at the beginning of this chap-
 ter, of which reasons the principal one is, that "no
 " Noun, properly so called, implies its own Presence.
 " It is therefore to ascertain such Presence, that the Pro-
 " noun is taken in aid; and hence it is it becomes
 " equivalent to $\delta\epsilon\iota\chi\epsilon\iota\varsigma$, that is, to *Pointing or Indication*
 " by the Finger." It is worth remarking in that Verse
 of *Persius*,

Sed pulchrum est DIGITO MONSTRARI, & dici,
HIC EST,

how the $\delta\epsilon\iota\chi\epsilon\iota\varsigma$, and the Pronoun are introduced toge-
 ther, and made to co-operate to the same end.

Sometimes by virtue of $\delta\epsilon\iota\chi\epsilon\iota\varsigma$ the Pronoun of the
 third Person stands for the first.

Quod si militibus parces, erit HIC quoque Miles.
 That is, *I also will be a Soldier.*

Tibul. L. II. El. 6. v. 7. See Vulpius.

that "LANGUAGE, tho' in itself only significant of *general Ideas*, is brought down to denote *that infinitude of Particulars*, which are for ever arising, and ceasing to be." But more of this hereafter in a proper place. Ch. V.

As to the three orders of Pronouns already mentioned, they may be called *Prepositive*, as may indeed all Substantives, because they are capable of introducing or leading a Sentence, without having reference to any thing previous. But besides those there is ANOTHER PRONOUN (in

It may be observed too, that even in Epistolary Correspondence, and indeed in all kinds of Writing, where the Pronouns I and YOU make their appearance, there is a sort of *implied Presence*, which they are supposed to inditate, though the parties are in fact at ever so great a distance. And hence the rise of that distinction in *Apollonius*, τὰς μὲν τῆς ὀψίως εἶναι δειξέαις, τὰς δὲ τῆ νῦν, *that some Indications are ocular, and some are mental.* De Syntaxi, I. II. c. 3. p. 104.

Ch. V. (in Greek ὅς, ὅστις (*i*); in Latin, *Qui*; in English, *Who, Which, That*) a Pronoun having a character peculiar to itself, the nature of which may be explained as follows.

SUPPOSE I was to say—*LIGHT is a Body, LIGHT moves with great celerity.*—
These

(i) The *Greeks*, it must be confessed, call this Pronoun ὑποτακτικὸν ἄρθρον, the *subjunctive Article*. Yet, as it should seem, this is but an improper Appellation. *Apollonius*, when he compares it to the προτακτικὸν or true *prepositive Article*, not only confesses it to differ, as being expressed by a different Word, and having a different place in every Sentence; but in Syntax he adds, *it is wholly different*. De Syntax. L. I. c. 43. p. 91. *Theodore Gaza* acknowledges the same, and therefore adds—ὅθεν δὴ καὶ ὡς κυρίως αὐτὸν εἶναι ἄρθρον ταυτί—*for these reasons this (meaning the Subjunctive) cannot properly be an Article*. And just before he says, κυρίως γὰρ αὐτὸν ἄρθρον τὸ προτακτικόν—*however properly speaking it is the Prepositive is the Article*. Gram. Introd. L. IV. The Latins therefore have undoubtedly done better in ranging it with the Pronouns.

These would apparently be two distinct Ch. V. Sentences. Suppose, instead of the Second, LIGHT, I were to place the prepositive Pronoun, IT, and say—LIGHT *is a Body*; IT *moves with great celerity*—the Sentences would still be distinct and two. But if I add a *Connective* (as for Example an AND) saying—LIGHT *is a Body*, AND *it moves with great celerity*—I then by Connection make the two into one, as by cementing many Stones I make one Wall.

Now it is in the united Powers of a *Connective*, and another *Pronoun*, that we may see the force, and character of the Pronoun here treated. Thus therefore, if in the place of AND IT, we substitute THAT, or WHICH, saying LIGHT *is a Body*, WHICH *moves with great celerity*—the Sentence still retains its *Unity* and *Perfection*, and becomes if possible more compact than before. We may with just reason therefore call this Pronoun the SUBJUNCTIVE, because it cannot (like the

Ch. V. the Prepositive) introduce an original Sentence, but only serves to subjoin one to some other, which is previous (*k*).

THE

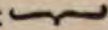
(*k*) Hence we see why the Pronoun here mentioned is always necessarily the Part of some complex Sentence, which Sentence contains, either exprest or understood, two Verbs, and two Nominatives.

Thus in that Verse of *Horace*,

QUI metuens vivit, liber mihi non erit unquam.

Ille non erit liber—is one Sentence; *qui metuens vivit*—is another. *Ille* and *Qui* are the two Nominatives; *Erit* and *Vivit*, the two Verbs; and so in all other instances.

The following passage from *Apollonius* (though somewhat corrupt in more places than one) will serve to shew, whence the above Speculations are taken. Το υποτακτικὸν ἄρθρον ἐπὶ ῥῆμα ἴδιον φέρεται, συνδε-
δεμένον διὰ τῆς ἀναφορᾶς τῷ προκειμένῳ ὀνόματι· καὶ
ἐντεῦθεν ἀπλῶς λόγον ἔ παριστάνει κατὰ τὴν τῶν δύο ῥη-
μάτων σύλληξιν (λέγω τὴν ἐν τῷ ὀνόματι, καὶ τὴν ἐν αὐτῷ
τῷ ἄρθρῳ) ὅπερ πάλιν παρείπετο τῷ ΚΑΙ συνδέσμῳ.
Κοινὸν μὲν (lege ΤΟ ΚΑΙ γὰρ κοινὸν μὲν) παρελάμ-
ξαν

THE Application of this SUBJUNCTIVE, Ch. V.
like the other Pronouns, is universal. It 
may

ἔανε τὸ ὄνομα τὸ προκείμενον, συμπλεκον δὲ ἕτερον λόγον πάντως καὶ ἕτερον ῥῆμα παρελάμβανε, καὶ ἔγω τὸ ΠΑΡΕΓΕΝΕΤΟ Ο ΓΡΑΜΜΑΤΙΚΟΣ, ΟΣ ΔΙΕΛΕΞΑΤΟ, δυνάμει τὸν αὐτὸν ἀποτελεῖ τῷ (forl. τῷ) Ο ΓΡΑΜΜΑΤΙΚΟΣ ΠΑΡΕΓΕΝΕΤΟ, ΚΑΙ ΔΙΕΛΕΞΑΤΟ. *The subjunctive Article, (that is, the Pronoun here mentioned) is applied to a Verb of its own, and yet is connected withal to the antecedent Noun. Hence it can never serve to constitute a simple Sentence, by reason of the Syntax of the two Verbs, I mean that which respects the Noun or Antecedent, and that which respects the Article or Relative. The same too follows as to the Conjunction, AND. This Copulative assumes the Antecedent Noun, which is capable of being applied to many Subjects, and by connecting to it a new Sentence, of necessity assumes a new Verb also. And hence it is that the Words—the Grammarian came, who discoursed—form in power nearly the same sentence, as if we were to say—the Grammarian came, AND discoursed. Apoll. de Syntaxi, L. I. c. 43. p. 92. See also an ingenious French Treatise, called Grammaire generale & raisonnée, Chap. IX.*

The Latins, in their Structure of this Subjunctive, seem to have well represented its compound Nature of part Pronoun, and part Connective, in forming their

Ch. V. may be the Substitute of all kinds of Substantives, natural, artificial, or abstract; as well as general, special, or particular. We may say, the *Animal, Which, &c. the Man, Whom, &c. the Ship, Which, &c. Alexander, Who, &c. Bucephalus, That, &c. Virtue, Which, &c. &c.*

NAY, it may even be the Substitute of all the other Pronouns, and is of course therefore expressive of all three Persons. Thus we say, I, who now read, have near finished this Chapter; THOU, who now readest: HE, who now readeth, &c. &c.

AND thus is THIS SUBJUNCTIVE truly a Pronoun from its Substitution, there being

QUI & QUIS from QUE and IS, or (if we go with Scaliger to the Greek) from KAI and 'OΣ, KAI and 'O. Scal. de Caus. Ling. Lat. c. 127.

HOMER also expresses the Force of this Subjunctive, Pronoun or Article, by help of the Prepositive and a Connective, exactly consonant to the Theory here established, See *Iliad*. A. ver. 270, 553. N. 571. IL 54, 157, 158.

ing no Substantive existing, in whose place Ch. V. it may not stand. At the same time, it is *essentially distinguished* from the other Pronouns, by this peculiar, that it is not only a Substitute, but withal a Connective (1).

AND

(1) Before we quit this Subject, it may not be improper to remark, that in the *Greek* and *Latin* Tongues, the two principal Pronouns, that is to say, the First and Second Person, the *Ego* and the *Tu* are implied in the very Form of the Verb itself (*γράφω, γράφεις, scribo, scribis*) and are for that reason never *expressed*, unless it be to mark a Contradistinction; such as in *Virgil*,

*Nos patriam fugimus; Tu, Tityre, lentus in umbrâ
Formosam resonare doces, &c.*

This however is true with respect only to the *Casus rectus*, or *Nominative* of these Pronouns, but not with respect to their *oblique Cases*, which must always be added, because tho' we see the *Ego* in *Amo*, and the *Tu* in *Amas*, we see not the *TE* or *ME* in *Amat*, or *Amant*.

Yet even these *oblique Cases* appear in a different manner, according as they mark Contradistinction, or not. If they contradistinguish, then are they *commonly* placed at the beginning of the Sentence, or at least before the Verb, or leading Substantive.

Ch. V. AND now to conclude what we have
said concerning Substantives. All SUB-
STANTIVES

Thus *Virgil*,

— *Quid Thesea, magnum*
Quid memorem Alciden? Et MI genus ab Jove summo.

Thus *Homer*,

ἽΜΙΝ μὲν θεοὶ δοῖεν—
Παῖδα δὲ ΜΟΙ λύσατε φίλῃν— ΙΛ. A.

where the Ἵμιν and the Μοὶ stand, as contradistinguished, and both have precedence of their respective Verbs, the Ἵμιν even leading the whole Sentence. In other instances, these Pronouns commonly take their place behind the Verb, as may be seen in examples every where obvious. The *Greek* Language went farther still. When the oblique Case of these Pronouns happened to contradistinguish, they assumed a peculiar Accent of their own, which gave them the name of ὀρθοτονούμεναι, or *Pronouns uprightly accented*. When they marked no such opposition, they not only took their place behind the Verb, but even gave it their Accent, and (as it were) inclined themselves upon it. And hence they acquired the name of Εγκλιτικάι, that is, *Leaning* or *Inclining* Pronouns. The *Greeks* too had in the first person Ἐμῶ, Ἐμοί, Ἐμέ for *Contradistinctives*, and Μῶ, Μοί, Μί for *Enclitics*. And hence it was that *Apollonius* contended, that in the passage above quoted from the first *Iliad*, we should read παῖδα δ' ἘΜΟΙ, for

STANTIVES are either *Primary*, or *Se-Ch. V.*
condary, that is to say, according to a Lan-
 guage more familiar and known, are ei-
 ther NOUNS or PRONOUNS. The NOUNS
 denote *Substances*, and those either *Nat-*
ural, *Artificial*, or *Abstract* *. They
 moreover denote Things either *General*, or
Special, or *Particular*. The PRONOUNS,
 their Substitutes, are either *Prepositive*,
 or *Subjunctive*. THE PREPOSITIVE is
 distinguished into *three* Orders called the
First, the *Second*, and the *Third* Person.
 THE SUBJUNCTIVE includes the powers

G 3

of

for *παῖδα δὲ* MOI, on account of the Contradistinction, which there occurs between the *Grecians* and *Chryses*. See *Apoll. de Syntaxi* L. I. c. 3. p. 20. L. II. c. 2. p. 102, 103.

This Diversity between the Contradistinctive Pronouns, and the Enclitic, is not unknown even to the *English* Tongue. When we say, *Give me Content*, the (*Me*) in this case is a perfect Enclitic. But when we say, *Give Me Content*, *Give Him his thousands*, the (*Me*) and (*Him*) are no Enclitics, but as they stand in opposition, assume an Accent of their own, and so become the true *ὀρθοτονούμεναι*.

* See before p. 37, 38.

Ch. VI. HOWEVER, previously to these, and to every other possible Attribute, whatever a thing may be, whether black or white, square or round, wise or eloquent, writing or thinking, it must *first* of necessity EXIST, before it can possibly be any thing else. For EXISTENCE may be considered as an *universal Genus*, to which all things of all kinds are at all times to be referred. The Verbs therefore, which denote it, claim precedence of all others, as being essential to the very being of every Proposition, in which they may still be found, either *expressed*, or by *implication*; expressed, as when we say, *The Sun is bright*; by im-

Predicate in a Proposition, is called a VERB. p. 24. Edit. Ven. Priscian's observation, though made on another occasion, is very pertinent to the present. Non Declinatio, sed proprietates excutienda est significationis. L. II. p. 576. And in another place he says—non similitudo declinationis omnimodo conjungit vel discernit partes orationis inter se, sed vis ipsius significationis. L. XII. p. 970.

implication, as when we say, *The Sun* Ch.VI.
rises, which means, when resolved, *The*
Sun is rising (b).

THE Verbs, *Is*, *Groweth*, *Becometh*,
Est, *Fit*, ὑπάρχει, ἐστὶ, πέλει, γίγνεται, are
all of them used to express this general
Genus. The *Latins* have called them
Verba Substantiva, *Verbs Substantive*, but
the *Greeks* ῥήματα ὑπαρκτικά, *Verbs of*
Existence, a Name more apt, as being
of greater latitude, and comprehending
equally as well Attribute, as Substance.
The principal of those Verbs, and which
we shall here particularly consider, is the
Verb, ἔστι, *Est*, *Is*.

Now all EXISTENCE is either abso-
lute or qualified—*absolute*, as when we
say, B *is*; *qualified*, as when we say, B
IS AN ANIMAL; B IS BLACK, IS ROUND,
&c.

WITH

(b) See *Metaphys. Aristot.* L. V. c. 7, Edit. *Du-Vall*.

Ch. VI. WITH respect to this difference, the Verb (is) can by itself express *absolute Existence*, but never the *qualified*, without subjoining the particular Form, because the Forms of Existence being in number infinite, if the particular Form be not express'd, we cannot know which is intended. And hence it follows, that when (is) only serves to subjoin some such Form, it has little more force, than that of a *mere Assertion*. It is under the same character, that it becomes a latent part in every other Verb, by expressing that Assertion, which is one of their Essentials. Thus, as was observed just before, *Riseth* means, *is rising*; *Writeth*, *is writing*.

AGAIN—As to EXISTENCE in general, it is either *mutable*, or *immutable*; *mutable*, as in the *Objects of Sensation*; *immutable*, as in the *Objects of Intellection and Science*. Now *mutable* Objects exist all in *Time*, and admit the several Distinctions

distinctions of present, past, and future. Ch. VI.
 But *immutable Objects* know no such *Di-*
 stinctions, but rather stand opposed to all
 things temporary.

AND hence two different Significations
 of the substantive Verb (IS) according
 as it denotes *mutable*, or *immutable* Be-
 ing.

FOR example, if we say, *This Orange*
 is ripe, (IS) meaneth, *that it existeth so*
 now at this present, in opposition to *past*
 time, when it was green, and to *future*
 time, when it will be rotten.

BUT if we say, *The Diameter of the*
 Square is incommensurable with its side,
 we do not intend by (IS) that it is incom-
 mensurable *now*, having been *formerly*
 commensurable, or being to become so
 hereafter; on the contrary we intend that
 Perfection of Existence, to which *Time*
 and *its Distinctions* are utterly unknown.
 It is under the same meaning we employ
 this

Ch. VI. this Verb, when we say, TRUTH IS,
 or, GOD IS. The opposition is not of
Time present to other Times, but of *nece-
 sary Existence to all temporary Existence
 whatever* (c). And so much for *Verbs of
 Existence*, commonly called *Verbs Substan-
 tive*.

WE are now to descend to the com-
 mon Herd of Attributives, such as *black
 and white, to write, to speak, to walk.*
 &c. among which when compared and
 opposed to each other, one of the most
 eminent distinctions appears to be this.
 Some, by being joined to a proper Sub-
 stantive

(c) *Cum enim dicimus, DEUS EST, non eum dicimus
 NUNC ESSE, sed tantum IN SUBSTANTIA ESSE, ut
 hoc ad immutabilitatem potius substantiæ, quam ad tempus
 aliquod referatur. Si autem dicimus, DIES EST, ad nul-
 lam diei substantiam pertinet, nisi tantum ad temporis con-
 stitutionem; hoc enim, quod significat, tale est, tanquam
 si dicamus, NUNC EST. Quare cum dicimus ESSE, ut
 substantiam designemus, simpliciter EST addimus; cum
 vero ita ut aliquid præsens significetur, secundum Tempus.
 Boeth. in Lib. de Interpr. p. 307. See also Plat. Tim.
 p. 37, 38. Edit. Serrani.*

stantive *make* without farther help a *perfect assertive* Sentence; while the rest, Ch. VI.
tho' otherwise perfect, are *in this respect*
deficient.

To explain by an example. When we say, *Cicero eloquent, Cicero wise*, these are imperfect Sentences, though they denote a Substance and an Attribute. The reason is, that they want an *Affertion*, to shew that such Attribute appertains to such Substance. We must therefore call in the help of an Affertion elsewhere, an (*IS*) or a (*WAS*) to complete the Sentence, saying, *Cicero IS wise, Cicero WAS eloquent*. On the contrary, when we say, *Cicero writeth, Cicero walketh*, in instances like these there is no such occasion, because the Words (*writeth*) and (*walketh*) imply in their own Form not an Attribute only, but an Affertion likewise. Hence it is they may be resolved, the one into *Is* and *Writing*, the other into *Is* and *Walking*.

Now

Ch. VI. Now all those Attributives, which have
this complex Power of denoting both an
Attribute and an Assertion, make that
Species of Words, which Grammarians
call VERBS. If we resolve this complex
Power into its distinct Parts, and take *the*
Attribute alone without the Assertion, then
have we PARTICIPLES. All other Attri-
butives, besides the two Species before,
are included together in the general Name
of ADJECTIVES.

AND thus it is, that ALL ATTRIBU-
TIVES are either VERBS, PARTICIPLES,
or ADJECTIVES.

BESIDES the Distinctions abovementioned, there are others, which deserve notice. Some Attributes have their Essence in *Motion*; such are *to walk, to fly, to strike, to live*. Others have it in the *privation of Motion*; such are *to stop, to rest, to cease, to die*. And lastly, others have it in subjects, *which have nothing to do*

do with either *Motion* or its *Privation*; Ch. VI. such are the Attributes of, *Great* and *Little*, *White* and *Black*, *Wise* and *Foolish*, and in a word the several *Quantities*, and *Qualities* of all Things. Now these last are *ADJECTIVES*; those which denote *Motions*, or their *Privation*, are either *VERBS* or *PARTICIPLES*.

AND this Circumstance leads to a farther Distinction, which may be explained as follows. That *all Motion is in Time*, and therefore, wherever it exists, implies *Time* as its concomitant, is evident to all and requires no proving. But besides this, *all Rest or Privation of Motion implies Time likewise*. For how can a thing be said to rest or stop, by being in *one Place* for *one Instant* only?—so too is that thing, which moves with the greatest velocity. † To stop therefore or rest, is to be in *one Place* for *more than one Instant*, that is to say,
during

† Thus *Proclus* in the Beginning of his Treatise concerning *Motion*. Ἡμεῖς ἐπὶ τὸ πρότερον καὶ ὕστερον ἐν τῷ αὐτῷ τόπῳ ὄν, καὶ αὐτὸ καὶ τὰ μέρη.

Ch. VI. *during an Extension between two Instants,*
 and *this* of course gives us the Idea of
 TIME. As therefore *Motions* and their *Pri-*
vation imply *Time* as their concomitant, so
 VERBS, which denote them, come to de-
 note TIME also (*d*). And hence the origin
 and use of TENSES, “which are so many
 “different forms, assigned to each Verb,
 “to shew, without altering its principal
 “meaning the various TIMES in which
 “such meaning may exist.” Thus *Scri-*
bit, *Scripsit*, *Scripserat*, and *Scribet*, denote
 all equally the Attribute, *To Write*, while
 the difference between them, is, that they
 denote *Writing in different Times*.

SHOULD

(*d*) The antient Authors of Dialectic or Logic have well described this Property. The following is part of their Definition of a Verb—*ῥῆμα δὲ ἐστὶ τὸ προσωμενικὸν χρόνον*, a Verb is something, which signifies Time OVER AND ABOVE (for such is the force of the Proposition, *Πρὸς*.) If it should be asked, *over and above what*? It may be answered over and above its principal Signification, which is to denote some moving and energizing Attribute. See *Arist. de Interpret. c. 3.* together with his Commentators *Ammonius* and *Boethius*.

SHOULD it be asked, whether *Time* it-
 self may not become upon occasion the
 Verb's *principal* Signification; it is answer-
 ed, No. And this appears, because *the*
same Time may be denoted by different
 verbs (as in the words, *writeth* and *spea-*
eth) and *different Times* by the same Verb
 (as in the words, *writeth* and *wrote*) nei-
 ther of which could happen, were *Time*
 any thing more, than a mere *Concomitant*.
 Add to this, that when words denote
Time, not collaterally, but principally,
 they cease to be verbs, and become either
 adjectives, or substantives. Of the ad-
 jective kind are *Timely*, *Yearly*, *Dayly*,
Hourly, &c. of the substantive kind are
Time, *Year*, *Day*, *Hour*, &c.

THE most obvious division of *TIME* is
 into Present, Past, and Future, nor is any
 language complete, whose verbs have
 not *TENSES*, to mark these distinctions.
 But we may go still farther. *Time* past
 and future are both *infinitely* extended.

H

Hence

Ch. VI. Hence it is that in *universal Time past* we may assume *many particular Times past*, and in *universal Time future*, *many particular Times future*, some more, some less remote, and corresponding to each other under different relations. Even *present Time itself* is not exempt from these differences, and as necessarily implies *some degree of Extension*, as does every given line, however minute.

HERE then we are to seek for the reason, which first introduced into language that variety of Tenses. It was not it seems enough to denote *indefinitely* (or by Aorists) mere Present, Past, or Future, but it was necessary on many occasions to define with more precision, *what kind of* Past, Present, or Future. And hence the multiplicity of Futures, Præterits, and even Present Tenses, with which all languages are found to abound, and without which it would be difficult to ascertain our Ideas.

How-


HOWEVER as the knowledge of TENSES Ch.VI.
depends on the theory of TIME, and this is
is a subject of no mean speculation, we
shall reserve it by itself for the following
chapter.

CHAP. VII.

Concerning Time, and Tenses.

C.VII. **T**IME and SPACE have this in common, that they are both of them by nature things *continuous*, and as such they both of them imply *Extension*. Thus between *London* and *Salisbury* there is the *Extension of Space*, and between *Yesterday* and *To-morrow*, the *Extension of Time*. But in this they differ, that all the parts of *Space* exist *at once* and *together*, while those of *Time* only exist *in Transition* or *Succession* (a). Hence then we may gain some Idea of *TIME*, by considering it under the notion

(a) See Vol. I. p. 275. Note XIII. To which we may add, what is said by *Ammonius*—οὐδὲ γὰρ ὁ χρόνος ὅλος ἀμα ὑφίσταται, ἀλλ' ἢ κατὰ μόνον τὸ ΝΥΝ· ἐν γὰρ τῷ γίνεσθαι καὶ φθείρεσθαι τὸ εἶναι ἔχει. *TIME doth not subsist the whole at once, but only in a single NOW or INSTANT; for it hath its Existence in becoming and in ceasing to be.* Amm. in *Predicam.* p. 82. b.

notion of a *transient Continuity*. Hence C. VII. 
 also, as far as the affections and properties of *Transition* go, Time is *different* from Space; but as to those of *Extension* and *Continuity*, they perfectly *coincide*.

LET us take, for example, such a part of Space, as a Line. In every given LINE we may assume any where a *Point*, and therefore in every given *Line* there may be assumed infinite *Points*. So in every given TIME we may assume any where a *Now* or *Instant*, and therefore in every given *Time* there may be assumed infinite *Nows* or *Instants*.

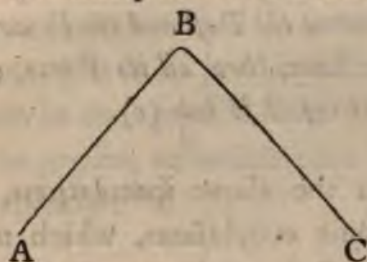
FARTHER still—A POINT is the *Bound* of every finite *Line*; and A NOW or INSTANT, of every finite *Time*. But altho' they are *Bounds*, they are neither of them *Parts*, neither the *Point* of any *Line*, nor the *Now* or *Instant* of any *Time*. If this appear strange, we may remember, that the *parts* of any thing *extended* are neces-

C. VII. *farily extended* also, it being essential to their character, *that they should measure their Whole*. But if a *Point* or *Now* were extended, each of them would contain within itself infinite other *Points*, and infinite other *Nows* (for these may be assumed infinitely within the minutest Extension) and this, it is evident, would be absurd and impossible.

THESE assertions therefore being admitted, and both *Points* and *Nows* being taken as *Bounds*, but not as *Parts* (b), it will follow,

(b) —Φανερόν ὅτι ἂν μόνον τὸ ΝΤΝ τῷ χρόνῳ, ὥσπερ ἂν αἱ στιγμαὶ τῆς γραμμῆς· αἱ δὲ γραμμαὶ δύο τῆς μίας μόρια. *It is evident that a Now or Instant is no more a part of Time, than POINTS are of a Line. The parts indeed of one Line are two other Lines.* Natur. Aufc. L. IV. c. 17. And not long before—Τὸ δὲ ΝΤΝ ἢ μέρος μετρεῖ, τε γὰρ τὸ μέρος, καὶ σύγκεισθαι δεῖ τὸ ὅλον ἐκ τῶν μερῶν· ὁ δὲ ΧΡΟΝΟΣ ἢ δοκεῖ σύγκεισθαι ἐκ τῶν ΝΤΝ. *A Now is no Part of Time; for a Part is able to measure its Whole, and the Whole is necessarily made up of its Parts; but TIME doth not appear to be made up of Nows.* Ibid. c. 14.

follow, that in the same manner as *the same* C. VII. *Point* may be the *End* of one Line, and the *Beginning* of another, so the *same Now* or *Instant* may be the *End* of one Time, and the *Beginning* of another. Let us suppose for example, the Lines, A B, B C.



I say that the Point B, is the End of the Line A B, and the Beginning of the Line, B C. In the same manner let us suppose A B, B C to represent certain Times, and let B be a *Now* or *Instant*. In such case I say that the *Instant* B is the End of the Time A B, and the Beginning of the Time, B C. I say likewise of these two Times, that with respect to the *Now* or *Instant*, which they include, the first of them is necessarily PAST TIME, as being *previous* to it; the other is necessarily FUTURE, as being *subsequent*. As therefore every Now

C. VII. or **INSTANT** always exists in **Time**, and without being **Time**, is *Time's Bound*; the Bound of *Completion* to the *Past*, and the Bound of *Commencement* to the *Future*: from hence we may conceive its nature or end, which is *to be the Medium of Continuity between the Past and the Future, so as to render Time, thro' all its Parts, one Intire and Perfect Whole* (c),

FROM the above speculations, there follow some conclusions, which may be perhaps called paradoxes, till they have been attentively considered. In the first place *there cannot* (strictly speaking) *be any such*

(c) Τὸ δὲ ΝΥΝ ἐστὶ συνέχεια χρόνου, ὥσπερ ἐλέχθη. συνέχει γὰρ τὸν χρόνον, τὸν παρελθόντα καὶ ἐσόμενον, καὶ ὅλως πέρας χρόνον εἶναι· ἐστὶ γὰρ τῷ μὲν ἀρχὴ, τῷ δὲ τελευτή. A Now or Instant is (as was said before) the Continuity or holding together of Time; for it makes Time continuous, the past and the future, and is in general its boundary, as being the beginning of one Time and the ending of another. Natur. Aufcult. L IV. c. 19. Συνέχεια in this place means not Continuity, as standing for Extension, but rather that Function or Holding together, by which Extension is imparted to other things.

such thing as Time present. For if all Time C. VII. be *transient* as well as *continuous*, it cannot like a Line be present all together, but part will necessarily be gone, and part be coming. If therefore any portion of its continuity were to be present *at once*, it would so far quit its *transient* nature, and be *Time* no longer. But if no portion of its continuity can be thus present, how can *Time* possibly be *present*, to which such Continuity is essential?

FARTHER than this—If there be no such thing as *Time Present*, there can be no *Sensation of Time* by any one of the senses. For ALL SENSATION is of the † *Present only*, the Past being preserved not by *Sense* but by *Memory*, and the Future being anticipated by *Prudence* only and wise *Fore-sight*.

BUT if *no Portion* of Time be the object of any *Sensation*; farther, if the Present

† Ταυτῇ γὰρ (αἰσθήσει sc.) οὔτε τὸ μέλλον, οὔτε τὸ γιγνόμενον γνωρίζομεν, ἀλλὰ τὸ παρὸν μόνον, Αἰσ. περὶ Μνημ. Α. α.

C. VII. *sent never exist ; if the Past be no more ;*
 { *if the Future be not as yet ; and if these*
are all the parts, out of which TIME is
compounded : how strange and shadowy
a Being do we find it ? How nearly ap-
proaching to a perfect Non-entity (d) ?
Let us try however, since the senses fail
us, if we have not faculties of higher
power, to seize this fleeting Being.

THE World has been likened to a va-
 riety of Things, but it appears to resem-
 ble no one more, than some moving spec-
 tacle

(d) Ὅτι μὲν οὐ ὅλως ἐκ ἑστίν, ἢ μόγις καὶ ἀμυδρῶς,
 ἐκ τῶν δὲ τις αὖ ὑποπίπτει· τὸ μὲν γὰρ αὐτῇ γέγονε,
 καὶ ἐκ ἑστίν· τὸ δὲ μέλλει, καὶ ἄπω ἑστίν· ἐκ δὲ τούτων καὶ
 ὁ ἄπειρος καὶ ὁ αἰὲ λαμβανόμενος χρόνος συσκευάζεται·
 τὸ δ' ἐκ μὴ ὄντων συσκευασίον, ἀδύνατον αὖ δοῦναι κατέ-
 χειν ποτὲ εἶναι. *That therefore TIME exists not at all,*
or at least has but a faint and obscure existence, one may
suspect from hence. A part of it has been, and is no more ;
a part of it is coming, and is not as yet ; and out of these
is made that infinite Time, which is ever to be assumed still
farther and farther. Now that which is made up of no-
thing but Non-entities, it should seem was impossible ever to
participate of Entity. Natural. Aufc. L. IV. c. 14.
See also Philop. M. S. Com. in Nicomach. p. 10.

tacle (such as a procession or a triumph) C. VII. that abounds in every part with splendid objects, some of which are still departing, as fast as others make their appearance. The Senses look on, while the sight passes, perceiving as much as is *immediately present*, which they report *with tolerable accuracy* to the Soul's superior powers. Having done this, they have done their duty, being concerned with nothing, save what is present and instantaneous. But to the *Memory*, to the *Imagination*, and above all to the *Intellect*, the several *Nows* or *Instants* are not lost, as to the *Senses*, but are preserved and made objects of *steady* comprehension, however in their own nature they may be *transitory* and *passing*. "Now it is from contemplating two or more of these Instants under one view, together with that Interval of Continuity, which subsists between them, that we acquire insensibly the Idea of TIME (e)." For

(e) Τότε Φαμὲν γιγνέσθαι χρόνον, ὅταν τῇ προτέρῃ καὶ ὑστέρῃ ἐν τῇ κινήσει αἰσθησιν λάβωμεν. Ὅρίζομεν δὲ

C. VII. For example: *The Sun rises*; this I remember; *it rises again*; this too I remember. These Events are not together; there
is

δὲ τῶ ἄλλο καὶ ἄλλο ὑπολαβεῖν αὐτὰ, καὶ μεταξὺ τι αὐτῶν ἕτερον· ὅταν γὰρ τὰ ἄκρα ἕτερα τῶ μέσῳ νοήσωμεν, καὶ δύο εἴπῃ ἡ ψυχὴ τὰ NTN, τὸ μὲν πρότερον, τὸ δὲ ὕστερον, τότε καὶ τὰτο φαμέν εἶναι ΧΡΟΝΟΝ. *It is then we say there has been TIME, when we can acquire a Sensation of prior and subsequent in Motion. But we distinguish and settle these two, by considering one first, then the other, together with an interval between them different from both. For as often as we conceive the Extremes to be different from the Mean, and the Soul talks of two Nows, one prior and the other subsequent, then it is we say there is TIME, and this it is we call TIME.* Natural. Auscult. L. IV. c. 16. *Themistius's Comment upon this passage is to the same purpose. "Ὅταν γὰρ ὁ νῦν ἀναμνησθεῖς τῶ NTN, ὃ χθὲς εἶπεν, ἕτερον πάλιν εἴπῃ τὸ τήμερον, τότε καὶ χρόνον εὐθὺς ἐνενόησεν, ὑπὸ τῶν δύο NTN ὀριζόμενον, οἷον ὑπὸ περάτων δυοῖν· καὶ ἔτω λέγειν ἔχει, ὅτι πῶσόν ἐστι πεντεκαίδεκα ὥρων, ἢ ἐκκαίδεκα, οἷον ἐξ ἀπείρου γραμμῆς πηχυαίαν δύο σημείοις ἀποτεμνόμενον.* *For when the Mind, remembering the Now, which it talked of yesterday, talks again of another Now to-day, then it is it immediately has an idea of TIME, terminated by these two Nows, as by two Boundaries; and thus is it enabled to say, that the Quantity is of fifteen, or of sixteen hours, as if it were to sever a Cubit's length from an infinite Line by two Points.* Themist. Op. edit. Aldi. p. 45. b.

is an *Extension* between them—not how-
ever of *Space*, for we may suppose the place
of rising the same, or at least to exhibit no
sensible difference. Yet still we recognize
some Extension between them. Now what
is this Extension, *but a natural Day*? And
what is that, but pure *Time*? It is after the
same manner, by recognizing two new
Moons, and the Extension between these:
two vernal Equinoxes, and the Extension
between these; that we gain Ideas of other
Times, such as *Months* and *Years*, which are
all so many Intervals, described as above;
that is to say, *passing Intervals of Continuity*
between two Instants viewed together.

AND thus it is THE MIND acquires the
Idea of TIME. But this Time it must be
remembered is PAST TIME ONLY, which
is always the *first* Species, that occurs to
the human intellect. How then do we
acquire the Idea of TIME FUTURE? The
answer is, we acquire it *by Anticipation*.
Should it be demanded still farther, *And*
what is Anticipation? We answer, that in
this

C. VII. this case it is a kind of reasoning by analogy
from similar to similar; from successions
of events, that are past already, to similar
successions, that are presumed hereafter.
For example: I observe as far back as my
memory can carry me, how every day has
been succeeded by a night; that night, by
another day; that day, by another night;
and so downwards in order to the Day that
is now. Hence then I *anticipate a similar
succession* from the present Day, and thus
gain the Idea of days and nights *in futu-
rity*. After the same manner, by attending
to the periodical returns of New and Full
Moons; of Springs, Summers, Autumns
and Winters, all of which in Time past I
find never to have failed, I *anticipate a
like orderly and diversified succession*, which
makes Months, and Seasons, and Years,
in Time future.

WE go farther than this, and not only
thus anticipate in these *natural* Periods, but
even in matters of *human* and *civil* concern.
For example: Having observed in many
past

past instances how health had succeeded C. VII.
to exercise, and sickness to sloth; we an-
ticipate *future* health to those, who, being
now sickly, use exercise; and *future* sick-
ness to those, who, being *now* healthy, are
slothful. It is a variety of such observa-
tions, all respecting one subject, which when
systematized by just reasoning, and made
habitual by due practice, form the charac-
ter of a Master-Artist, or Man of *practical*
Wisdom. If they respect the human body
(as above) they form the Physician; if mat-
ters military, the General; if matters na-
tional, the Statesman; if matters of private
life, the Moralist; and the same in other
subjects. All these several characters in
their respective ways may be said to possess
a kind of prophetic discernment, which not
only presents them *the barren prospect* of
futuraity (a prospect not hid from the mean-
est of men) but shews withal those events,
which are likely to attend it, and thus en-
ables them to act with superior certainty
and rectitude. And hence it is, that (if we
except those, who have had diviner assist-
ances)

C. VII. ances) we may justly say, as was said of old,
*He's the best Prophet, who conjectures
 well (f).*

FROM

(f) Μάντις δ' ἄριστος, ὅστις ἐικάζει καλῶς.

So Milton.

*Till old Experience do attain
 To something like Prophetic Strain.*

*Et facile existimari potest, Prudentiam esse quodam-
 modo Divinationem.*

Corn. Nep. in Vit. Attici.

There is nothing appears so clearly an object of the MIND or INTELLECT ONLY, as the *Future* does, since we can find no place for its existence any where else. Not but the same, if we consider, is equally true of the *Past*. For tho' it may have once had another kind of being, when (according to common Phrase) it *actually was*, yet was it then something *Present*, and not something *Past*. As *Past*, it has no existence but in THE MIND or MEMORY, since had it in fact any other, it could not properly be called *Past*. It was this intimate connection between TIME, and the SOUL, that made some Philosophers doubt, *whether if there was no Soul, there could be any Time*, since Time appears to have its Being in no other region. Πότερον δὲ μὴ ἔσσης ψυχῆς εἴη αὖ ὁ χρόνος, ἀπορήσειεν αὖ τις, κ. τ. λ. Natur. Aufcult. L. IV. c. 20. Themistius, who comments the above passage, expresses himself more positively. Εἰ τοίνυν διχῶς λέγεται τότε ἀριθμητὸν καὶ τὸ ἀριθμη-
 μενον, τὸ μὲν τὸ ἀριθμητὸν δηλαδὴ δυνάμει, τὸ δὲ ἐν-
 εργείᾳ, ταῦτα δὲ ἐκ αὐτοῦ ὑποσάειν, μὴ ὅντος τῆ ἀριθμη-
 τικῆς

FROM what has been reasoned it ap- C. VII.
 pears, that knowledge of *the Future* comes from knowledge of *the Past*; as does knowledge of *the Past* from knowledge of *the Present*, so that their Order to us is that of PRESENT, PAST, and FUTURE.

OF these Species of knowledge, that of the *Present* is the lowest, not only as *first in perception*, but as far the more extensive, being necessarily common to all *animal Beings*, and reaching even to *Zoophytes*, as far as they possess *Sensation*. Knowledge of *the Past* comes next, which is superior to the *former*, as being confined to those animals, that have *Memory* as well as *Senses*. Knowledge of *the Future* comes last,

συντος μήτε δυνάμει μήτε ἐνεργείᾳ, φανερόν ὡς οὐκ εἶναι ὁ χρόνος εἶναι, μὴ ἔσσης ψυχῆς. Them. p. 48. Edit. Aldi. Vid. etiam ejusd. Comm. in Lib. de An. p. 94.

C. VII. Century, all which include within them *the present Now?* They cannot be *past Times* or *future*, from what has been proved; and *present Time has no existence*, as has been proved likewise *. Or shall we allow them to be present, *from the present Now, which exists within them*; so that from the presence of *that* we call *these* also present, tho' the shortest among them has infinite parts always absent? If so, and in conformity to custom we allow such *Times present*, as present Days, Months, Years, and Centuries, each must of necessity be a *compound of the Past and the Future*, divided from each other by some present Now or Instant, and *jointly* called PRESENT, *while that Now remains within them*. Let us suppose for example the Time XY, which

f . . . X A B C D E Y . . . g

let

* Sup. p. 104.

let us call a Day, or a Century; and let C.VII. the present *Now* or *Instant* exist at A. I say, in as much as A exists within XY, that therefore XA is Time past, and AY Time future, and the whole XA, AY, *Time present*. The same holds, if we suppose the present Now to exist at B, or C, or D, or E, or any where before Y. When the present Now exists at Y, then is the whole XY *Time past*, and still more so, when the Now gets to g, or onwards. In like manner before the Present Now entered X, as for example when it was at f, then was the whole XY *Time future*; it was the same, when the present Now was at X. When it had past that, then XY became *Time present*. And thus it is that TIME is PRESENT, while passing, in its PRESENT NOW or INSTANT. It is the same indeed here, as it is in *Space*. A Sphere passing over a Plane, and being for that reason present to it, is only present to that Plane *in a single Point at once*,

C. VII. while during the whole progression its
 { parts absent are *infinite* (g).

FROM what has been said, we may
 perceive that ALL TIME, of every deno-
 mination,

(g) PLACE, according to the antients, was either
 mediate, or immediate. I am (for example) in *Europe*,
 because I am in *England*; in *England*, because in *Wilt-*
shire; in *Wiltshire*, because in *Salisbury*; in *Salisbury*,
 because in *my own house*; in *my own house*, because in
my study. Thus far *MEDIATE PLACE*. And what is
 my *IMMEDIATE PLACE*? It is the internal Bound of
 that containing Body (whatever it be) which co-incides
 with the external Bound of my own Body. Τὸ περιέχον-
 τος πῶς, καὶ ὃ περιέχει τὸ περιεχόμενον. Now as
 this *immediate Place* is included within the limits of all
 the former Places, it is from this relation that those *me-*
*diat*e Places also are called each of them *my Place*, tho'
 the least among them so far exceed my magnitude. To
 apply this to TIME. The *Present Century* is present in
 the *present Year*; that, in the *present Month*; that, in
 the *present Day*; that, in the *present Hour*; that, in the
present Minute. It is thus by circumscription within
 circumscription that we arrive at THAT REAL AND
 INDIVISIBLE INSTANT, which by being itself the *very*
Essence of the Present diffuses PRESENCE throughout
 all

nomination, is divisible and extended But C. VII. if so, then whenever we suppose a definite *Time*, even though it be a *Time present*, it must needs have a *Beginning*, a *Middle*, and an *End*. And so much for *TIME*.

Now from the above doctrine of *TIME*, we propose by way of Hypothesis the following Theorie of *TENSES*.

THE *TENSES* are used to mark Present, Past, and Future Time, either indefinitely
I 4 with-

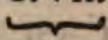
all even the largest of Times, which are found to include it within their respective limits. Nicephorus Blemmides speaks much to the same purpose. Ἐνισῶς ἐν χρόνῳ εἶναι ὃ ἐφ' ἑκάτερα παρακείμενος τῷ κυρίως ΝΤΝ· χρόνος μερικὸς, ἐκ παρεληλυθότος καὶ μέλλοντος συνεσῶς, καὶ διὰ τὴν πρὸς τὸ κυρίως ΝΤΝ γειννίασιν, ΝΤΝ λεγόμενος καὶ αὐτός. PRESENT TIME therefore is that which adjoins to the REAL NOW or INSTANT on either side, being a limited Time made up of Past and Future, and from its vicinity to that REAL NOW said to be NOW also itself. Ἐπὶ. Φυσικῆς ΚεΦ. θ'. See also *Arist. Physic. L. VI. c. 2, 3, &c.*

C. VII. without reference to any Beginning, Middle, or End; or else *definitely*, in reference to such distinctions,

If *indefinitely*, then have we THREE TENSES, an Aorist of the Present, an Aorist of the Past, and an Aorist of the Future. If *definitely*, then have we three Tenses to mark the *Beginnings* of these three Times; three, to denote their *Middles*; and three to denote their *Ends*; in all NINE.

THE three first of these Tenses we call the Inceptive Present, the Inceptive Past, and the Inceptive Future. The three next, the Middle Present, the Middle Past, and the Middle Future. And the three last, the Complotive Present, the Complotive Past, and the Complotive Future,

AND thus it is, that the TENSES in their natural number appear to be TWELVE;
three

three to denote *Time absolute*, and *nine* to C. VII. denote it *under its respective distinctions*. 

Aorist of the Present.

Γράφω. *Scribo*. I write.

Aorist of the Past.

Ἐγραψα. *Scripti*. I wrote.

Aorist of the Future.

Γράψω. *Scribam*. I shall write.

Inceptive Present.

Μέλλω γράφειν. *Scripturus sum*. I am going to write.

Middle or extended Present.

Τυγχάνω γράφων. *Scribo* or *Scribens sum*. I am writing.

Completive Present.

Ἐγραφα. *Scripti*. I have written.

Inceptive Past.

Ἐμελλον γράφειν. *Scripturus eram*. I was beginning to write.

Middle

C. VII. Middle or extended Past.

Ἐγραφον or ἐτύγγανον γράφων. *Scribebam.*
I was writing.

Completive Past.

Ἐγεγράφειν. *Scripseram.* I had done writing.

Inceptive Future.

Μελλήσω γράφειν. *Scripturus ero.* I shall be beginning to write.

Middle or extended Future.

Ἔσομαι γράφων. *Scribens ero.* I shall be writing.

Completive Future.

Ἔσομαι γεγραφώς. *Scripsero.* I shall have done writing.

IT is not to be expected that the above Hypothesis should be justified through all instances in every language. It fares with
Tenses,

Tenses, as with other affections of speech; C. VII. be the Language upon the whole ever so perfect, much must be left, in defiance of all analogy, to the harsh laws of mere authority and chance.

It may not however be improper to inquire, what traces may be discovered in favour of this system, either in languages themselves, or in those authors who have written upon this part of Grammar, or lastly in the nature and reason of things.

In the first place, as to AORISTS. *Aorists* are usually by Grammarians referred to the *Past*; such are ἦλθον, *I went*; ἔπεσον, *I fell*, &c. We seldom hear of them in the *Future*, and more rarely still in the *Present*. Yet it seems agreeable to reason, that wherever Time is signified without any farther circumscription, than that of Simple present, past, or future, the Tense is AN AORIST.

THUS

C. VII. *Thus Milton,*

Millions of spiritual creatures WALK the earth

Unseen, both when we wake, and when we sleep.

P. L. IV. 277.

Here the verb (WALK) means not that they were walking *at that instant only*, when Adam spoke, but *αορίσως indefinitely*, take any instant whatever. So when the same author calls *Hypocrisy*,


—the only Evil, that WALKS Invisible, except to God alone,

the Verb (WALKS) hath the like *aoristical* or *indefinite application*. The same may be said in general of all Sentences of the *Gnomologic* kind, such as

Ad pœnitendum PROPERAT, cito qui judicat.

Avarus, nisi cum moritur, nil recte FACIT, &c.

ALL

ALL these Tenses are so many AORISTS C. VII.
OF THE PRESENT. 

Gnomologic Sentences after the same manner make likewise AORISTS OF THE FUTURE.

*Tu nihil ADMITTES in te, formidine
pœnæ.* Hor.

Sotoo *Legislative* Sentences, *Thou shalt not kill, Thou shalt not steal, &c.* for this means no one *particular* future Time, but is a prohibition extended *indefinitely* to every part of Time future (*h*).

WE

(*h*) The *Latin* Tongue appears to be more than ordinarily deficient, as to the article of *Aorists*. It has no peculiar Form even for an *Aorist of the Past*, and therefore (as *Priscian* tells us) the *Præteritum* is forced to do the double duty both of *that Aorist*, and of the *perfect Present*, its application in particular instances being to be

C. VII. WE pass from *Aorists*, to THE INCEPTIVE TENSES.

THESE may be found in part supplied (like many other Tenses) by verbs auxiliar. ΜΕΛΛΩ γράφειν. *Scripturus* SUM. I AM GOING to write. But the *Latins* go farther, and have a species of Verbs, derived from others, which do the duty of these Tenses, and are themselves for that reason called *Inchoatives* or *Inceptives*. Thus from *Caleo*, I am warm, comes *Calesco*, I begin to grow warm; from *Tumeo*, I swell, comes *Tumescō*, I begin to swell. These *Inchoative* Verbs are so peculiarly appropriated to the *Beginnings* of Time, that they are defective as to all Tenses, which denote it in its *Completion*, and there-

be gathered from the Context. Thus it is that ΕΓΕΙ means (as the same author informs us) both *εγείμαι* and *εγείνα*, I have done it, and I did it; *εἶδον* both *εἶπα* and *εἶδον*, I have just seen it, and I saw it once. *Prisç. Gram. L. VIII. p. 814, 838. Edit. Putsch.*

therefore have neither *Perfectum*, *Plus C. VII.*
quam-perfectum, or *Perfect Future*. There
 is likewise a species of Verbs called in *Greek*
 Ἐφετικά, in *Latin Desiderativa*, the *Desi-*
deratives or *Meditatives*, which if they are
 not strictly *Inceptives*, yet both in *Greek*
 and *Latin* have a near affinity with them.
 Such are πολεμῶ, *Bellaturio*, *I have a*
desire to make war; βρωῶ, *Efurio*, *I*
long to eat (i). And so much for THE
 INCEPTIVE TENSES.

THE two last orders of Tenses which re-
 main, are those we called (k) THE MIDDLE
 TENSES (which express Time as *extended*
 and

(i) As all *Beginnings* have reference to what is *fu-*
ture, hence we see how properly these Verbs are formed,
 the *Greek* ones from a future Verb, the *Latin* from a
 future Participle. From πολεμήσω and βρώσω come
 πολεμῶ and βρωῶ; from *Bellaturus* and *Efurus*
 come *Bellaturio* and *Efurio*. See *Macrobius*, p. 691.
 Ed. Var. ἔ πάντες γὰρ μὲν νῦν δὴ ΓΕΛΑΣΣΙΟΝΤΑ
 ποίησας γελάσαι. Plato in *Phædone*.

(k) Care must be taken not to confound these *middle*
 Tenses, with the Tenses of those Verbs, which bear
 the same name among Grammarians.

C. VII. *Priscian* too advances the same doctrine from the *Stoics*, whose authority we esteem greater than all the rest, not only from the more early age when they lived, but from their superior skill in Philosophy, and their peculiar attachment to *Dialectic*, which naturally led them to great accuracy in these *Grammatical Speculations* (o).

BEFORE

(o) By these Philosophers the *vulgar present Tense* was called THE IMPERFECT PRESENT, and the *vulgar Præteritum*, THE PERFECT PRESENT, than which nothing can be more consonant to the system that we favour. But let us hear *Priscian*, from whom we learn these facts. PRÆSENS TEMPUS proprie dicitur, cujus pars jam præterit, pars futura est. Cum enim Tempus, fluvii more, instabili volvatur cursu, vix punctum habere potest in præsentī, hoc est, in instanti. Maxima igitur pars ejus (sicut dictum est). vel præterit vel futura est.—Unde STOICI jure HOC TEMPUS PRÆSENS etiam IMPERFECTUM vocabant (ut dictum est) eo quod prior ejus pars, quæ præterit, transacta est, deest autem sequens, id est, futura. Ut si in medio versu dicam, scribo versum, priore ejus parte scripta; cui adhuc deest extrema pars, præsentī utor verbo, dicendo, scribo versum: sed IMPERFECTUM est, quod deest adhuc versui, quod scribatur.—Ex eodem igitur Præsentī nascitur etiam Perfectum. Si enim ad finem perveniat inceptum, statim utimur PRÆTERITO PERFECTO; continuo enim, scripto ad finem versu, dico, scripsi versum.—And soon after speaking of the *Latin Per-*

BEFORE we conclude, we shall add a C. VII. few miscellaneous observations, which will be more easily intelligible from the hypothesis here advanced, and serve withal to confirm its truth.

AND first the *Latins* used their *Præteritum Perfectum* in some instances after a very peculiar manner, so as to imply the very reverse of the verb in its natural signification. Thus, *VIXIT*, signified, IS DEAD; *FUIT*, signified, NOW IS NOT, IS NO MORE. It was in this sense that *Cicero* addressed the People of *Rome*, when he had put to death the leaders in the *Catalinarian Conspiracy*. He appeared in the

K 2 Forum

Perfectum, he says—*sciendum tamen, quod Romani PRÆTERITO PERFECTO non solum in re modo completâ utuntur, (in quo vim habet ejus, qui apud Græcos παρὰ κείμενος vocatur, quem STOICI ΤΕΛΕΙΟΝ ΕΝΕΞΤΩΤΑ nominaverunt) sed etiam pro Ἀορίσῃ accipitur, &c. Lib. VIII. p. 812, 813, 814.*

C.VII. Forum, and cried out with a loud voice,

— * VIXERUNT. So *Virgil*,

— || FUIMUS *Troes*, FUIT *Ilium* &
ingens

Gloria Dardanidum— AEn. II.

And

* So among the *Romans*, when in a Cause all the Pleaders had spoken, the Cryer used to proclaim DIXERUNT, i. e. *they have done speaking*. *Ascon. Pæd. in Verr. II.*

|| So *Tibullus* speaking of certain Prodigies and evil Omens.

*Hæc fuerint olim. Sed tu, jam mitis, Apollo,
Prodigia indomitis merge sub æquoribus.*

Eleg. II. 5. ver. 19.

— Let these Events HAVE BEEN in days of old;—by Implication therefore—But HENCEFORTH let them be no more.

So *Eneas* in *Virgil* prays to *Phæbus*.

Hæc Trojana tenus fuerit fortuna secuta.

— Let *Trojan Fortune* (that is, adverse, like that of *Troy*, and its inhabitants,) HAVE so far FOLLOWED us. By implication therefore, but let it follow us no farther, Here let it end, *Hic sit Finis*, as *Servius* well observes in the place.

In which instances, by the way, mark not only the force of the *Tense*, but of the *Mood*, the PRECATIVE or IMPERATIVE, not in the *Future* but in the PAST, See p. 154, 155, 156.

And again,

C. VII.

—*Locus Ardea quondam*

*Dictus avis, & nunc magnum manet
Ardea nomen,*

* *Sed fortuna* FUIT— *Æn. VII.*

THE reason of these significations is derived from THE COMPLETIVE POWER of the Tense here mentioned. We see that the periods of Nature, and of human affairs are maintained by the reciprocal succession of *Contraries*. It is thus with Calm and Tempest; with Day and Night; with Prosperity and Adversity; with Glory and Ignominy; with Life and Death. Hence then, in the instances above, the *completion* of one contrary is put for the *commencement* of the other, and to say, HATH LIVED, OR, HATH BEEN, has the same meaning with, IS DEAD, OR, IS NO MORE.

K 3

IT

* *Certus in hospitibus non est amor; errat, ut ipsi:*

Cumque nihil speres firmitus esse, FUIT.

Epist. Ovid. Helen. Paridi. ver. 190.

Sive erimus, seu nos Fata FUISSE volent.

Tibull. III. 5. 32.

C. VII. It is remarkable in * *Virgil*, that he frequently joins in the same sentence this complete and perfect Present with the extended and passing Present; which proves that he considered the two, as belonging to the same species of *Time*, and therefore naturally formed to co-incide with each other.

—*Tibi jam brachia contrahit ardens
Scorpis, & cæli jussâ plus parte reliquit.*
G. I.

Terra tremat; fugere feræ— G. I.
Præsertim si tempestas a vertice sylvis.
*Incubuit, glomeratque ferens incendia
ventus.* G. II.

—*illa noto citius, volucrique sagittâ,
Ad terram fugit, & portu se condidit
alto.* Æn. V.

IN

* See also *Spencer's Fairy Queen*, B. I. C. 3. St. 19.
C. 3. St. 39. C. 8. St. 9.

*He hath his Shield redeem'd, and forth his Sword he
draws.*

IN the same manner he joins the same C. VII. two modifications of *Time in the Past*, that is to say, the *complete* and *perfect* Past with the *extended* and *passing*.

—Inruerant *Danai*, & *tectum omne*
tenebant. Æn. II.

*Tris imbris torti radios, tris nubis aquosæ
Addiderant, rutuli tris ignis, & alitis
austri.*

*Fulgores nunc terrificos, sonitumque me-
tumque*
Miscebant operi, flammisque sequacibus
iras (p). Æn. VIII.

As

(p) The Intention of *Virgil* may be better seen, in rendering one or two of the above passages into *Eng-lish*.

—*Tibi jam brachia contrahit ardens
Scorpions, & cœli justâ plus parte reliquit.*

For thee the scorpion is now CONTRACTING his claws, and HATH ALREADY LEFT thee more than a just portion of Heaven. The Poet, from a high strain of poetic adulation, supposes the scorpion so desirous of admitting *Augustus* among the heavenly signs, that though he *has already made him more than room enough*, yet he *still*

C. VII. As to the IMPERFECTUM, it is sometimes employed to denote what is *usual* and *customary*. Thus *surgebat* and *scribebat* signify not only, *he WAS rising, he WAS writing*, but upon occasion they signify, *he USED to rise, he USED to write*. The reason of this is, that whatever is *customary*, must be something which has been *frequently repeated*. But what has been *frequently repeated*, must needs require an *Extension of Time past*, and thus we fall insensibly into the TENSE here mentioned.

AGAIN,

continues to be making him more. Here then we have two acts, one *perfect*, the other *pending*, and hence the use of the two different Tenses. Some editions read *relinquit*; but *reliquit* has the authority of the celebrated Medicean manuscript.

— *Ille noto citius, volucrique sagittâ,
Ad terram fugit, & portu se condidit alto.*

The ship, quicker than the wind, or a swift arrow, CONTINUES FLYING to land, and IS HID within the lofty harbour. We may suppose this Harbour, (like many others) to have been furrounded with high Land. Hence the Vessel, immediately on entering it, was completely hid from those spectators, who had gone out to
see

AGAIN, we are told by *Pliny* (whose C. VII. authority likewise is confirmed by many } gems and marbles still extant) that the ancient painters and sculptors, when they fixed their names to their works, did it *pendenti titulo, in a suspensive kind of Inscription*, and employed for that purpose the Tense here mentioned. It was Ἀπελλῆς ἐποίει, *Apelles faciebat*, Πολύκλειτος ἐποίει, *Polycletus faciebat*, and never ἐποίησε or *fecit*. By this they imagined that they avoided the shew of arrogance, and had in case of censure an apology (as it were) prepared, since it appeared from the work itself, that *it was once indeed in hand*, but no pretension that *it was ever finished* (q).

IT

see the Ship-race, but yet might *still continue sailing towards the shore within*.

—Inruerant *Danai*, & *telum omne tenebant*.

The Greeks HAD ENTERED, and WERE THEN POSSESSING the whole House; as much as to say, *they had entered, and that was over*, but their Possession continued still.

(q) *Plin. Nat. Hist. L. I.* The first Printers (who were most of them Scholars and Critics) in imitation of the

C H A P. VIII.

Concerning Modes.

C.VIII. **W**E have observed already (a) that the Soul's leading powers are those of *Perception* and those of *Volition*, which words we have taken in their most comprehensive acceptation. We have observed also, that *all Speech or Discourse* is a *publishing* or exhibiting some part of our soul, either a certain *Perception*, or a certain *Volition*. Hence then, according as we exhibit it either in a *different part*, or after a *different manner*, hence I say the variety of *MODES* or *MOODS* (b).

IF

(a) See Chapter II.

(b) *Gaza* defines a Mode exactly consonant to this doctrine. He says it is—βύλημα, εἰς τὸ πάθημα ψυχῆς, διὰ φωνῆς σημαινόμενον—a *Volition or Affection of the Soul, signified through some Voice, or Sound articulate*. Gram. L. IV. As therefore this is the nature of Modes, and Modes belong to Verbs, hence it is *Apollo-nius*

IF we simply *declare*, or *indicate* some- C.VIII.
 thing to be, or not to be, (whether a Per-
 ception or Volition, it is equally the same)
 this constitutes that Mode called the DE-
 CLARATIVE or INDICATIVE.

A Perception.

—Nosco *crinis, incanaque menta*
Regis Romani—— Virg. *Æn.* VI.

A Volition.

In nova FERT ANIMUS *mutatas dicere*
formas
Corpora—— Ovid. *Metam.* I.

IF we do not strictly assert, as of some-
 thing absolute and certain, but as of some-
 thing *possible* only, and in the number of
 Con-

nus observes—τοῖς ῥήμασιν ἐξαιρέτως παρᾶκειται ἡ ψυ-
 χικὴ διάθεσις—the Soul's disposition is in an eminent de-
 gree attached to Verbs. De Synt. L. III. c. 13. Thus
 too Priscian: *Modi sunt diversæ INCLINATIONES*
ANIMI, quas varia consequitur DECLINATIO VERBI.
 L. VIII. p. 821.

C.VIII. *Contingents*, this makes that Mode, which
 Grammarians call the POTENTIAL; and
 which becomes on such occasions the leading
 Mode of the sentence.

Sed tacitus pasci si posset Corvus, HA-

BERET

Plus dapis, &c.

Hor.

YET sometimes it is not the leading
 Mode, but only *subjoined* to the Indica-
 tive. In such case, it is mostly used to
 denote the *End*, or *final Cause*; which
 End, as in human Life it is always a Con-
 tingent, and may never perhaps happen
 in despite of all our foresight, is there-
 fore express'd most naturally by the Mode
 here mentioned. For example,

*Ut JUGULENT homines, surgunt de nocte
 latrones.*

HOR.

*Thieves rise by night, that they may cut
 mens throats.*

HERE

HERE that they *rise*, is *positively asserted* C.VIII. in the *Declarative* or *Indicative* Mode; but as to their *cutting mens throats*, this is only delivered *potentially*, because how truly soever it may be the *End* of their rising, it is still but a *Contingent*, that may never perhaps happen. This Mode, as often as it is in this manner subjoined, is called by Grammarians not the Potential, but THE SUBJUNCTIVE.

BUT it so happens, in the constitution of human affairs, that it is not always sufficient merely to *declare* ourselves to others. We find it often expedient, from a consciousness of our inability, to address them after a manner more interesting to ourselves, whether to have *some Perception informed*, or *some Volition gratified*. Hence then new Modes of speaking; if we *interrogate*, it is the INTERROGATIVE MODE; if we *require*, it is the REQUISITIVE. Even the Requisite itself hath its *subordinate Species*: With respect to inferiors, it is an IMPERATIVE MODE; with respect to equals

C.VIII. equals and superiors, it is a **PRECATIVE** or **OPTATIVE** *.

AND thus have we established a variety of Modes; the **INDICATIVE** or **DECLARATIVE**, to assert what we think certain; the **POTENTIAL**, for the Purposes of whatever we think Contingent; the **INTERROGATIVE**, when we are doubtful, to procure us Information; and the **REQUISITIVE**, to assist us in the gratification of our Volitions. The Requisite too appears under two distinct Species, either as it is **IMPERATIVE** to inferiors, or **PRECATIVE** to superiors (c).

As

* It was the confounding of this Distinction, that gave rise to a Sophism of *Protagoras*. *Homer* (says he) in beginning his *Iliad* with—*Sing, Muse, the Wrath,*—when he thinks to pray, in reality commands. *ἔυχασθαι οἰόμενος, ἐπιτάττει*. *Aristot. Poet. c. 19.* The Solution is evident from the Division here established, the Grammatical Form being in both cases the same.

(c) The Species of *Modes* in great measure depend on the Species of *Sentences*. The *Stoics* increased the number of *Sentences* far beyond the *Peripatetics*. Besides those mentioned in Chapter II. Note (b) they had

As therefore all these several Modes C.VIII.
have their foundation in nature, so have }
certain

many more, as may be seen in *Ammonius de Interpret.* p. 4. and *Diogenes Laertius*, L. VII. 66. The Peripatetics (and it seems too with reason) considered all these additional Sentences as included within those, which they themselves acknowledged, and which they made to be five in number, the Vocative, the Imperative, the Interrogative, the Precative, and the Assertive. There is no mention of a *Potential* Sentence, which may be supposed to co-incide with the Assertive, or Indicative. The Vocative (which the Peripatetics called the εἶδος κλητικόν, but the Stoics more properly προσαγορευτικόν) was nothing more than the Form of address in point of names, titles, and epithets, with which we apply ourselves one to another. As therefore it seldom included any Verb within it, it could hardly contribute to form a verbal Mode. *Ammonius* and *Boethius*, the one a *Greek* Peripatetic, the other a *Latin*, have illustrated the Species of Sentences from *Homer* and *Virgil*, after the following manner.

Ἀλλὰ τῷ λόγῳ πάντε' εἰδῶν, τῷ τε ΚΛΗΤΙΚΟΥ, ὥς τὸ,

ὦ μάκαρ Ἀτρεΐδην——

καὶ τῷ ΠΡΟΣΤΑΚΤΙΚΟΥ, ὥς τὸ,

Βάσκα' ἔθι, ἦτοι ταχέϊα——

C.VIII. certain marks or signs or them been intro-
 ————— duced into languages, that we may be
 enabled

καὶ τὰ ἙΡΩΤΗΜΑΤΙΚΟΤ, ὡς τὸ,
 Τίς, πόθεν εἰς ἀνδρῶν; —
 καὶ τὰ ἘΥΚΤΙΚΟΤ, ὡς τὸ,
 Ἄϊ γὰρ Ζεῦ τί πάτερ —
 καὶ ἐπὶ ταῖσι, τὰ ἈΠΟΦΑΝΤΙΚΟΤ, καθ' ὅν ἀπο-
 φαινόμεθα περὶ ὅτουσι τῶν πραγμάτων, οἷον
 — Θεοὶ δὲ τι πάντα ἴσασιν —
 καὶ περὶ πάντων, &c. Εἰς τὸ περὶ Ἑρμ. p. 4.

Boethius's Account is as follows. *Perfectarum vero*
Orationum partes quinque sunt: DEPRECATIVA, ut,
Jupiter omnipotens, precibus si flecteris ullis,
Da deinde auxilium, Pater, atque hæc omina firma.

IMPERATIVA, ut,
Vade age, Nate, voca Zephyros, & labere pennis.

INTERROGATIVA, ut.
Dic mihi, Damæta, cujum pecus? —

VOCATIVA, ut,
O! Pater, O! hominum rerumque æterna potestas.

ENUNTIATIVA, in quâ *Veritas vel Falsitas invenitur, ut,*
Principio arboribus varia est natura creandis.

Boeth. in Lib. de Interp. p. 291.

In

enabled by our discourse to signify them, C.VIII.
 one to another. And hence those various
 MODES or MOODS, of which we find in
 common Grammars so prolix a detail, and
 which are in fact no more than “so many
 “*literal* Forms, intended to express these
 “*natural* Distinctions” (d).

ALL

In *Milton* the same Sentences may be found, as follows. THE PRECATIVE,

—*Universal Lord! be bounteous still*
To give us only Good—

THE IMPERATIVE,

Go then, Thou mightiest, in thy Father's might.

THE INTERROGATIVE,

Whence, and what art thou, execrable Shape?

THE VOCATIVE,

—*Adam, earth's hallow'd Mold,*
Of God inspir'd—

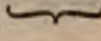
THE ASSERTIVE OR ENUNTIATIVE,

The conquer'd also and enslav'd by war
Shall, with their freedom lost, all virtue lose.

(d) The *Greek* Language, which is of all the most
 elegant and complete, expresses these several Modes,

C.VIII. ALL these MODES have this in common, that they exhibit some way or other the

and all distinctions of Time likewise, by an adequate number of Variations in each particular Verb. These Variations may be found, some at the beginning of the Verb, others at its ending, and consist for the most part either in *multiplying* or *diminishing* the number of Syllables, or else in *lengthening* or *shortening* their respective Quantities, which two methods are called by Grammarians the *Syllabic* and the *Temporal*. The *Latin*, which is but a Species of *Greek* somewhat debased, admits in like manner a large portion of those Variations, which are chiefly to be found at the Ending of its Verbs, and but rarely at their Beginning. Yet in its Deponents and Passives it is so far defective, as to be forced to have recourse to the *Auxiliar, sum*. The modern Languages, which have still fewer of those Variations, have been necessitated all of them to assume two Auxiliars at least, that is to say, those which express in each Language the Verbs, *Have*, and *Am*. As to the *English* Tongue, it is so poor in this respect, as to admit no Variation for Modes, and only one for Time, which we apply to express an Aorist of the Past. Thus from *Write* cometh *Wrote*; from *Give*, *Gave*, from *Speak*, *Spake*, &c. Hence to express Time, and Modes, we are compelled to employ no less than seven Auxiliars, viz. *Do*, *Am*, *Have*, *Shall*, *Will*, *May*, and *Can*; which we use sometimes singly, as when we say, I *am* writing,

the SOUL and its AFFECTIONS. Their C.VIII.
Peculiarities and Distinctions are in part, 
as follows.

THE REQUISITIVE and INTERROGATIVE MODES are distinguished from the *Indicative* and *Potential*, that whereas these *last seldom call for a Return*, to the two *former it is always necessary*.

IF we compare THE REQUISITIVE MODE with THE INTERROGATIVE, we shall find these also distinguished, and that not only in the *Return*, but in other *Peculiarities*.

L 3

To

ing, I *have* written ; sometimes two together, as, I *have been* writing, I *should have* written ; sometimes no less than three, as I *might have been* lost, he *could have been* preserved. But for these, and all other speculations, relative to the *Genius* of the *English* Language, we refer the reader, who wishes for the most authentic information, to that excellent Treatise of the learned Dr. *Lowth*, intitled, *A short Introduction to English Grammar*.

C.VIII. *The Return to the Requisite is sometimes made in Words, sometimes in Deeds.*
 To the Request of Dido to Eneas—

——*a primâ dic, hospes, origine nobis*
Insidias Danâum——

the *proper* Return was in *Words*, that is, in an historical Narrative. To the Request of the unfortunate Chief——*date obolum Belisario*——the *proper* Return was in a Deed, that is, in a charitable Relief. But with respect to the *Interrogative*, the *Return is necessarily made in Words alone*, in Words, which are called a *Response* or *Answer*, and which are always actually or by implication some *definitive assertive Sentence*. Take Examples. *Whose Verses are these?*——the Return is a Sentence——*These are Verses of Homer.* *Was Brutus a worthy Man?*——the Return is a Sentence——*Brutus was a worthy Man.*

AND hence (if we may be permitted to digress) we may perceive the

the near affinity of this *Interrogative Mode* C.VIII. with the *Indicative*, in which last its Response or Return is mostly made. So near indeed is this Affinity, that in these two Modes alone the Verb retains the same Form (*e*), nor are they otherwise distinguished, than either by the Addition or Absence of some small particle, or by some minute change in the collocation of the words, or sometimes only by a change in the Tone, or Accent (*f*).

BUT

(*e*) "Ἦγε ἔν προκειμένη ὀριστικῇ ἔγκλισις, τὴν ἐγκειμένην κατάφασιν ἀποβάλλουσα, μεθίσταται τῷ καλεῖσθαι ὀριστικῇ—ἀναπληρωθεῖσα δὲ τῆς καταφάσεως, ὑποσέφει εἰς τὸ εἶναι ὀριστικῇ. *The Indicative Mode, of which we speak, by laying aside that Assertion, which by its nature it implies, quits the name of Indicative—when it realises the Assertion, it returns again to its proper Character.* Apoll. de Synt. L. III. c. 21. *Theodore Gaza* says the same, *Introd. Gram.* L. IV.

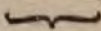
(*f*) It may be observed of the INTERROGATIVE, that as often as the *Interrogation* is *simple* and *definite*, the Response may be made in almost the *same Words*,

C.VIII. BUT to return to our comparison between the *Interrogative* Mode and the *Requisitive*.

THE


by converting them into a sentence affirmative or negative, according as the Truth is either one or the other. For example—*Are these Verses of Homer?*—Response—*These Verses are of Homer.* *Are those Verses of Virgil?*—Response—*Those are not Verses of Virgil.* And here the Artists of Language, for the sake of brevity and dispatch, have provided two Particles, to represent all such Responses, *Yes*, for all the affirmative; *No*, for all the negative.

But when the *Interrogation* is *complex*, as when we say—*Are these Verses of Homer, or of Virgil?*—much more, when it is *indefinite*, as when we say in general—*Whose are these Verses?*—we cannot then respond after the manner above mentioned. The Reason is, that no *Interrogation* can be answered by a simple *Yes*, or a simple *No*, except only those, which are themselves so simple, as of two possible answers to admit only one. Now the least complex *Interrogation* will admit of four Answers, two affirmative, two negative, if not perhaps of more. The reason is, a complex *Interrogation* cannot consist of less than two simple ones; each of which may be separately affirmed and separately denied. For
instance

THE INTERROGATIVE (in the lan- C.VIII.
guage of Grammarians) has all *Persons* 
of

instance—*Are these Verses Homer's, or Virgil's?* (1.)
They are Homer's—(2.) *They are not Homer's*—(3.)
They are Virgil's—(4.) *They are not Virgil's*—we may
add, (5.) *They are of neither*. The indefinite Interro-
gations go still farther; for these may be answered by
infinite affirmatives, and infinite negatives. For in-
stance—*Whose are these Verses?* We may answer affir-
matively—*They are Virgil's, They are Horace's, They*
are Ovid's, &c.—or negatively—*They are not Virgil's,*
They are not Horace's, They are not Ovid's, and so on,
either way to infinity. How then should we learn from
a single *Yes*, or a single *No*, which particular is meant
among infinite Possibles? These therefore are Interro-
gations which must be always answered by a *Sentence*.
Yet even here Custom has consulted for Brevity, by
returning for Answer only the *single essential characteristic*
Word, and retrenching by an Ellipsis all the rest, which
rest the Interrogator is left to supply from himself.
Thus when we are asked—*How many right angles equal*
the angles of a triangle?—we answer in the short mo-
nosyllable, *Two*; whereas, without the Ellipsis, the
answer would have been—*Two right angles equal the*
angles of a triangle.

The

C.VIII. of both *Numbers*. The **REQUISITIVE**  or **IMPERATIVE** has no *first Person* of the *singular*, and that from this plain reason, that it is equally absurd in *Modes* for a person to *request* or *give commands* to *himself*, as it is in *Pronouns*, for the speaker to become *the subject* of his own *address* *.

AGAIN, we may *interrogate* as to *all Times*, both *Present*, *Past*, and *Future*. *Who WAS Founder of Rome? Who IS King of China? Who WILL DISCOVER the Longitude?*—But *Intreating* and *Commanding* (which are the essence of the
Re-

The Antients distinguished these two Species of *Interrogation* by different names. The simple they called Ἑρώτημα, *Interrogatio*; the complex, πύσμα, *Percontatio*. Ammonius calls the first of these Ἑρώτησις διαλεκτική; the other, Ἑρώτησις πυσματική. See *Am.* in *Lib. de Interpr.* p. 160. *Diog. Laert.* VII. 66. *Quintil. Inst.* IX. 2.

* Sup. p. 74, 75.

Requisitive Mode) have a necessary re-*C.VIII.*
spect to the *Future* (*g*) only. For indeed }
what

(*g*) *Apollonius's* Account of the *Future*, implied in all Imperatives, is worth observing. Ἐπὶ γὰρ μὴ γινομένοις ἢ μὴ γεγυόσιν ἢ ΠΡΟΣΤΑΞΙΣ· τὰ δὲ μὴ γινόμενα ἢ μὴ γεγυότα, ἐπιτηδεύοντα δὲ ἔχοντα εἰς τὸ εἶσθαι, ΜΕΛΛΟΝΤΟΣ ἔσι. A COMMAND has respect to those things which either are not doing, or have not yet been done. But those things, which being not now doing, or having not yet been done, have a natural aptitude to exist hereafter, may be properly said to appertain to THE FUTURE. De Syntaxi, L. I. c. 36. Soon before this he says—Ἀπαντα τὰ προσακτικὰ εἰκειμένην ἔχει τὴν τῷ μέλλοντος διάθεσιν—χρηδὸν γὰρ ἐν ἴσῳ εἰς τὸ, Ὁ ΤΥΡΑΝΝΟΚΤΟΝΗΣΑΣ ΤΙΜΑΣΘΩ, τῷ, ΤΙΜΗΘΗΣΕΤΑΙ, κατὰ τὴν χρόνου ἔννοιαν· τῇ ἐκκλίσει διηλλαχὸς, καθὸ τὸ μὲν προσακτικόν, τὸ δὲ ὀριστικόν. All IMPERATIVES have a disposition within them, which respects THE FUTURE—with regard therefore to TIME, it is the same thing to say, LET HIM, THAT KILLS A TYRANT, BE HONOURED, or, HE, THAT KILLS ONE, SHALL BE HONOURED; the difference being only in the Mode, in as much as one is IMPERATIVE, the other INDICATIVE or DECLARATIVE. Apoll. de Syntaxi, L. I. c. 35. Priscian seems to allow Imperatives a share of *Present* Time, as well as *Future*. But if we attend, we shall find his *Present* to be

C.VIII. what have they to do with the present or
 the past, the natures of which are im-
 mutable and necessary?

IT

be nothing else than an *immediate Future*, as opposed to a more distant one. *Imperativus vero Præsens & Futurum [Tempus] naturali quâdam necessitate videtur posse accipere. Ea etenim imperamus, quæ vel in præsentis statim volumus fieri sine aliquâ dilatione, vel in futuro. Lib. VIII. p. 806.*

It is true the *Greeks* in their Imperatives admit certain Tenses of the Past, such as those of the *Perfectum*, and of the two *Aorists*. But then these Tenses, when so applied, either totally lose their *temporary Character*, or else are used to insinuate such a *Speed of execution*, that the deed should be (as it were) *done*, in the very instant when *commanded*. The same difference seems to subsist between our *English* Imperative, *BE GONE*, and those others of, *Go*, or *BE GOING*. The first (if we please) may be stiled *the Imperative of the Perfectum*, as calling in the very instant for the completion of our Commands; the others may be stiled *Imperatives of the Future*, as allowing a reasonable time to begin first, and finish afterward.

It is thus *Apollonius*, in the Chapter first cited, distinguishes between *σκαπλίτω τὰς ἀμπέλους*, *Go to digging the Vines*, and *σκαψάτω τὰς ἀμπέλους*, *Get the Vines dug*.

IT is from this connection of *Futurity* C.VIII. with *Commands*, that the *Future Indicative* is sometimes used for the *Imperative*, and that to say to any one, YOU SHALL DO THIS, has often the same force with the *Imperative*, DO THIS. So in the Decalogue—THOU SHALT NOT KILL—THOU SHALT NOT BEAR FALSE WITNESS

Aug. The first is spoken (as he calls it) *εἰς παράτασιν*, by way of *Extension*, or allowance of Time for the work; the second, *εἰς συντελείωσιν*, with a view to immediate *Completion*. And in another place, explaining the difference between the same Tenses, *Σκάπτει* and *Σκάψον*, he says of the last, *ὃ μόνον τὸ μὴ γινόμενον προσάσσει*, ἀλλὰ καὶ τὸ γινόμενον ἐν παρατάσει ἀπαγορεύει, that it not only commands something, which has not been yet done, but forbids also that, which is now doing in an *Extension*, that is to say, in a slow and lengthened progress. Hence, if a man has been a long while writing, and we are willing to hasten him, it would be wrong to say in Greek, ΓΡΑΦΕ, WRITE (for that he is now, and has been long doing) but ΓΡΑΨΟΝ, GET YOUR WRITING DONE; MAKE NO DELAYS. See *Apoll. L. III. c. 24.* See also *Macrobius de Diff. Verb. Græc. & Lat. p. 680. Edit. Varior. Latini non æstimaverunt, &c.*

C.VIII. *ists in the Present*; which knows no distinctions either of Past or of Future, but is every where and always invariably one (*h*).

THROUGH

(*b*) See the quotation, Note (*c*), Chapter the Sixth: *Cum enim dicimus, DEUS EST, non eum dicimus num esse, sed, &c.*

Boethius, author of the sentiment there quoted, was by birth a *Roman* of the first quality; by religion, a Christian; and by philosophy, a Platonic and Peripatetic; which two Sects, as they sprang from the same Source, were in the latter ages of antiquity commonly adopted by the same Persons, such as *Themistius*, *Porphry*, *Iamblichus*, *Ammonius*, and others. There were no Sects of Philosophy, that lay greater Stress on the distinction between things existing *in Time* and *not in Time*, than the two above-mentioned. The Doctrine of the Peripatetics on this Subject (since it is these that *Boethius* here follows) may be partly understood from the following Sketch.

“ THE THINGS, THAT EXIST IN TIME, are
 “ *those whose Existence Time can measure.* But if their
 “ Existence may be measured by Time, then there
 “ may be assumed a Time greater than the Existence
 “ of any one of them, as there may be assumed a
 “ number greater than the greatest multitude, that is
 “ capable

THROUGH all the above Modes, with C.VIII.
 their respective Tenses, the Verb being }
 con-

“capable of being numbered. And hence it is that
 “*things temporary* have their Existence, as it were li-
 “*mitted by Time* ; that they are confined within it, as
 “within some bound ; and that in some degree or other
 “they *all submit to its power*, according to those com-
 “mon Phrases, that *Time is a destroyer* ; that *things*
 “*decay through Time* ; that *men forget in Time*, and *lose*
 “*their abilities*, and seldom that they improve, or grow
 “young, or beautiful. The truth indeed is, *Time al-*
 “*ways attends Motion*. Now the natural effect of Mo-
 “tion is *to put something, which now is, out of that*
 “*state, in which it now is*, and so far therefore to de-
 “stroy that state.

“The reverse of all this holds with THINGS THAT
 “EXIST ETERNALLY. These exist *not in Time*, be-
 “cause Time is so far from being able to measure their
 “Existence, that *no Time can be assumed, which their*
 “*Existence doth not surpass*. To which we may add,
 “that they *feel none of its effects*, being no way ob-
 “noxious either to damage or dissolution.

“To instance in examples of either kind of Being.
 “There are such things at this instant, as *Stonehenge*
 “and the *Pyramids*. It is likewise true at this instant,
 “that the *Diameter of the square is commensurable*
 “*with its side*. What then shall we say ? Was there

M

“ever

C.VIII. considered as denoting an ATTRIBUTE, has always reference to some Person, or SUBSTANCE. Thus if we say, *Went*, or, *Go*, or *Whither goeth*, or, *Might have gone*, we must add a Person or Substance, to make the Sentence complete. Cicero *went*; Cæsar *might have gone*; *whither goeth the Wind*? *Go! Thou Traitor!* But there is a Mode or Form, under which Verbs sometimes appear, where they have no reference at all to Persons or Substances. For example—*To eat is pleasant*; *but*

“ever a Time, when it was *not incommensurable*, as
 “it is certain there was a Time, when there was no
 “Stonehenge, or Pyramids? or is it *daily growing less*
 “*incommensurable*, as we are assured of Decays in both
 “those massy Structures?” From these unchangeable
 Truths, we may pass to their Place, or Region; to the
 unceasing Intellection of the universal Mind, ever perfect,
 ever full, knowing no remissions, languors, &c.
 See *Nat. Aufc.* L. IV. c. 19. *Metaph.* L. XIV. c. 6, 7,
 8, 9, 10. Edit. Du Val. and Vol. I. p. 262. Note VII.
 The following Passage may deserve Attention.

Τὸ γὰρ Νῦν ὃ μὲν νοεῖν πέφυκεν, ὃ μὴ νοεῖν ὃ δὲ ὃ πέφυκεν, ὃ
 νοεῖ. ἀλλὰ ὃ ὅτε τοῦτο τέλος, ἀν μὴ προσέθετο αὐτῷ τὸ ὃ νοεῖν
 αἰ, ὃ πάντα νοεῖν, ὃ μὴ ἀλλοτε ἄλλα. ὥστε εἴη ἂν ἐντελήςτατος ὃ
 νοεῖν αἰ ὃ πάντα, ὃ ὅμα. Max. Tyr. *Diff.* XVII. p. 201.
 Ed. Lond.

but to fast is wholesome. Here the Verbs, *To eat*, and, *To fast*, stand alone by themselves, nor is it requisite or even practicable to prefix a Person or Substance. Hence the *Latin* and modern Grammarians have called Verbs under this Mode, from this their indefinite nature, INFINITIVES. *Sanctius* has given them the name of *Impersonals*; and the *Greeks* that of Ἀπαρέμφοτα; from the same reason of their not discovering either Person or Number.

THESE INFINITIVES go farther. They not only lay aside the character of *Attributives*, but they also assume that of *Substantives*, and as such themselves become distinguished with their several *Attributes*. Thus in the instance above, *Pleasant* is the Attribute, attending the Infinitive, *To Eat*; *Wholesome* the attribute attending the Infinitive, *To Fast*. Examples in *Greek* and *Latin* of like kind are innumerable.

Dulce & decorum est pro patria MORI.
SCIRE tuum nihil est—

C.VIII. Ὁυ κατθανεῖν γὰρ δεινόν, ἀλλ' αἰσχροῦς
θανεῖν (i).

THE *Stoics* in their grammatical inquiries had this Infinitive in such esteem, that they

(i) It is from the INFINITIVE thus participating the nature of a Noun or Substantive, that the best Grammarians have called it sometimes Ὀνομα ῥηματικόν, A VERBAL NOUN; sometimes Ὀνομα ῥήματος, THE VERB'S NOUN. The Reason of this Appellation is in Greek more evident, from its taking the prepositive Article before it in all cases; τὸ γράφειν, τῷ γράφειν, τῇ γράφειν. The same construction is not unknown in English.

Thus Spencer,

For not to have been dipt in Lethe lake,

Could save the Son of Thetis FROM to DIE—

ἀπὸ τοῦ θανεῖν. In like manner we say, *He did it, to be rich*, where we must supply by an Ellipsis the Preposition, FOR. *He did it, for to be rich*, the same as if we had said, *He did it for gain*—ἐνεκα τοῦ πλουτεῖν, ἐνεκα τοῦ κέρδους—in French, *pour s'enrichir*. Even when we speak such Sentences, as the following, *I choose TO PHILOSOPHIZE, rather than TO BE RICH*, τὸ φιλοσοφεῖν βύλομαι, ἢ περ τὸ πλουτεῖν, the Infinitives are in nature as much Accusatives, as if we were to say, *I choose PHILOSOPHY rather than RICHES*, τὴν φιλο-

they held this alone to be the genuine C.VIII. PHMA or VERB, a name, which they denied to all the other Modes. Their reasoning was, they considered the true verbal character to be contained *simple* and *unmixed* in the *Infinitive only*. Thus the Infinitives, Περιπατεῖν, *Ambulare*, *To walk*, mean *simply* that energy, and *nothing more*. The other Modes, besides expressing this energy, *superadd certain Affections*, which respect persons and circumstances. Thus *Ambulo* and *Ambula* mean not simply *To walk*, but mean, *I walk*, and, *Walk Thou*.

M 3

And

Φιλοσοφίαν βέλομαι, ἥπερ τὸν πλεῖστον. Thus too *Priscian*, speaking of *Infinitives*—CURRERE enim est CURSUS; & SCRIBERE, SCRIPTURA; & LEGERE, LECTIO. Itaque frequentur & Nominibus adjunguntur, & aliis casualibus, more Nominum; ut *Persius*,

Sed pulcrum est digito monstrari, & dici, hic est.

And soon after—Cum enim dico, BONUM EST LEGERE, nihil aliud significo, nisi, BONA EST LECTIO. L. XVIII. p. 1130. See also *Apoll.* L. I. c. 8. *Gaza Gram.* L. IV. Τὸ δὲ ἀπαρέμφατον, ὀνομά ἐστὶ ῥήματος κ. τ. λ.

C.VIII. And hence they are all of them resolvable
 { into the *Infinitive*, as their *Prototype*, together with some sentence or word, expressive of their proper *Character*. *Ambulo*, I walk; that is, *Indico me ambulare*, I declare myself to walk. *Ambula*, Walk Thou; that is, *Impero te ambulare*, I command thee to walk; and so with the Modes of every other species. Take away therefore the *Affertion*, the *Command*, or whatever else gives a *Character* to any one of these Modes, and there remains nothing more than THE MERE INFINITIVE, which (as *Priscian* says) *significat ipsam rem, quam continet Verbum* (k).

THE

(k) See *Apollon. L. III. 13.* Καθόλου πάντων παρηγομένων ἀπὸ τινος κ. τ. λ. See also *Gaza*, in the note before. *Igitur a Constructione quoque Vlm rei Verborum (id est, Nominis, quod significat ipsam rem) habere INFINITIVUM possumus dignoscere; res autem in Personas distributa facit alios verbi motus.—Itaque omnes modi in hunc, id est, Infinitivum, transmuntur sive resolvuntur. Prisc. L. XVIII. p. 1131.* From these Principles *Apollonius* calls the Infinitive Ῥῆμα γενικώτατον, and *Priscian*, *Verbum generale*.

THE application of this Infinitive is C.VIII. somewhat singular. It naturally coalesces with all those Verbs, that denote any *Tendence, Desire, or Volition of the Soul*, but not readily with others. Thus it is sense as well as syntax, to say βέλομαι ζῆν, *Cupio vivere, I desire to live*; but not to say ἐσθίω ζῆν, *Edo vivere*, or even in English, *I eat to live*, unless by an Ellipsis, instead of *I eat for to live*; as we say ἐνεκα τῆ ζῆν, or *pour vivre*. The reason is, that though different *Actions* may unite in the same *Subject*, and therefore be coupled together (as when we say, *He walked and discoursed*) yet the *Actions* notwithstanding remain separate and distinct. But it is not so with respect to *Volitions, and Actions*. Here the coalescence is often so intimate, that the *Volition* is unintelligible, till the *Action* be expressed. *Cupio, Volo, Desidero—I desire, I am willing, I want—What?—The sentences, we see, are defective and imperfect.*

We must help them then by *Infinitives*,
 C.VIII. which express the proper Actions to which
 they tend. *Cupio legere, Volo discere, Desidero videre, I desire to read, I am willing to live, I want to see.* Thus is the whole rendered complete, as well in sentiment, as in syntax (1).

AND so much for MODES, and their several SPECIES. We are to attempt to denominate them according to their most eminent characters, it may be done in the following manner. As every necessary truth, and every demonstrative syllogism (which last is no more than a combination of such truths) must always be expressed under positive assertions, and as positive

(1) *Priscian* calls these Verbs, which naturally precede Infinitives, *Verba Voluntativa*; they are called in Greek Προαιρετικά. See L. XVIII. 1129. but more particularly see *Apollonius*, L. III. c. 13. where this whole doctrine is explained with great Accuracy. See also *Macrobius de Diff. Verb. Gr. & Lat.* p. 685. Ed. Var.

← Nec omne ἀπαιμιφάτον cuicunque Verbo, &c.

sitive assertions only belong to the *Indi-* C.VIII.
cative, we may denominate it for that rea-
 son the MODE OF SCIENCE (*m*). Again,
 as the *Potential* is only conversant about
Contingents, of which we cannot say with
 certainty that they will happen or not, we
 may call this Mode, THE MODE OF CON-
 JECTURE. Again, as those that are ig-
 norant and would be informed, must ask
 of those that already know, this being the
 natural way of becoming *Proficients*; hence
 we may call the *Interrogative*, THE MODE
 OF PROFICIENCY.

Inter cuncta leges, & PERCONTABERE
doctos,

Quâ ratione queas traducere leniter ævum,
Quid purè tranquillet, &c. Hor.

Farther still, as the highest and most ex-
 cellent use of the *Requisitive* Mode is le-
 gislative

(*m*) *Ob nobilitatem prævit INDICATIVUS, solus Mo-*
dus aptus Scientiis, solus Pater Veritatis. Scal. de Cauf.
L. Lat. c. 116.

C.VIII. as being rather among the elegancies, than
 { the essentials (o) of language, which essentials are the subject of our present inquiry. The principal of these now remaining is
 THE DIFFERENCE OF VERBS, AS TO
 THEIR SEVERAL SPECIES, which we endeavour to explain in the following manner.

(o) Whoever would see more upon a subject of importance, referred to in many parts of this treatise, and particularly in note (b) of this chapter, may consult *Letters concerning Mind*, an Octavo Volume published 1750, the Author Mr. *John Petvin Vicar of Ilfrington in Devon*, a person who, though from his retired situation little known, was deeply skilled in the Philosophy both of the Antients and Moderns, and, more than this, was valued by all that knew him for his virtue and worth.

C H A P.

BOOK THE FIRST.

CHAP. IX.

*Concerning the Species of Verbs, and their
other remaining Properties.*

ALL Verbs, that are strictly so called, Ch. IX.
denote (a) Energies. Now as all
Energies are Attributes, they have reference
of course to certain *energizing Substances*.
Thus it is impossible there should be such
Energies, as *To love, to fly, to wound, &c.*
if there were not such beings as *Men,*
Birds, Swords, &c. Farther, every Ener-
gy doth not only require an Energizer,
but is necessarily conversant about some
Subject. For example, if we say, *Brutus*
loves—we must needs supply—*loves Cato,*
Cassius,

(a) We use this word ENERGY, rather than *Motion*, from its more comprehensive meaning; it being a sort of Genus, which includes within it both *Motion* and its *Privation*. See before, p. 94, 95.

Ch.IX. *Cassius, Portia, or some one. The Sword*
wounds—i. e. wounds Hector, Sarpedon,
Priam, or some one. And thus is it, that
every Energy is necessarily situate between
two Substantives, an Energizer which is
active, and a Subject which is *passive*.
Hence then, if the Energizer lead the
sentence, the Energy follows its charac-
ter, and becomes what we call A VERB
ACTIVE.—Thus we say *Brutus amat,*
Brutus loves. On the contrary, if the pas-
sive Subject be principal, it follows the
character of this too, and then becomes
what we call A VERB PASSIVE.—Thus
we say, *Portia amatur, Portia is loved.*
It is in like manner that the *same Road* be-
tween the summit and foot of the same
mountain, with respect to the summit is
Ascent, with respect to the foot is *Descent*.
Since then every Energy respects an Ener-
gizer or a passive Subject; hence the Rea-
son why every Verb, whether active or
passive, has in language a necessary re-
ference

ference to some *Noun* for its *Nominative* Ch. IX.
Case (b). }

BUT to proceed still farther from what has been already observed. *Brutus* loved *Portia*.—Here *Brutus* is the Energizer; loved, the *Energy*, and *Portia*, the *Subject*. But it might have been, *Brutus* loved *Cato*, or *Cassius*, or the *Roman Republic*; for the *Energy* is referable to *Subjects* infinite. Now among these infinite *Subjects*, when that happens to occur, which is the Energizer also, as when we say *Brutus* loved *himself*, slew *himself*, &c. in such *Case* the *Energy* hath to the *same* being a *double Relation*, both active and passive. And this it is which gave rise
among

(b) The doctrine of Imperfonal Verbs has been justly rejected by the best Grammarians, both antient and modern. See *Sanct. Min.* L. I. c. 12. L. III. c. 1. L. IV. c. 3. *Priscian.* L. XVIII. p. 1134. *Apoll.* L. III. sub fin. In which places the reader will see a proper *Nominative* supplied to all Verbs of this supposed Character.

Ch. IX. among the *Greeks* to that species of Verbs, called VERBS MIDDLE (c), and such was their true and original use, however in many instances they may have since happened to deviate. In other languages the Verb still retains its active Form, and the passive Subject (*se* or *himself*) is expressed like other accusatives.

AGAIN, in some Verbs it happens that the Energy *always keeps within* the Energizer, and *never passes out* to any foreign extraneous Subject. Thus when we say, *Cæsar walketh, Cæsar sitteth*, it is impossible

(c) Τα γὰρ καλέμενα μεσότητος σχήματα συνέμψωσιν ἀνεδέξατο ἐνεργητικῆς ἢ παθητικῆς διαθέσεως. *The Verbs, called Verbs middle, admit a Coincidence of the active and passive Character.* Apollon. L. III. c. 7. He that would see this whole Doctrine concerning the power of THE MIDDLE VERB explained and confirmed with great Ingenuity and Learning, may consult a small Treatise of that able Critic *Kuster*, entitled, *De vera Ufu Verborum Mediorum*. A neat edition of this scarce piece has been lately published.

ble the *Energy* should pass out (as in the Ch.IX. case of those Verbs called by the Grammarians VERBS TRANSITIVE) because both the *Energizer* and the *Passive Subject* are united in the same Person. For what is the cause of this walking or sitting?—It is the *Will* and *Vital Powers* belonging to *Cæsar*. And what is the Subject, made so to move or to sit?—It is the *Body* and *Limbs* belonging also to the same *Cæsar*. It is this then forms that species of Verbs, which grammarians have thought fit to call VERBS NEUTER, as if indeed they were void both of *Action* and *Passion*, when perhaps (like Verbs middle) they may be rather said to imply both. Not however to dispute about names, as these Neuters in their *Energizer* always discover their *passive Subject* (c), which other


(c) This Character of Neuters the Greeks very happily express by the Terms, 'Αυτοπάθεια and 'Ιδιοπάθεια, which *Priscian* renders, *quæ ex se in seipsâ fit intrinsecus Passio*. L. VIII. 790. *Consentii Ars apud Putsch.* p. 2051.

Ch.IX. other Verbs cannot, their passive Subjects
 being infinite ; hence the reason why it is
 as superfluous in these Neuters to have the
 Subject expressed, as in other Verbs it is ne-
 cessary, and cannot be omitted. And thus
 it is that we are taught in common gram-
 mar

It may be here observed, that even those Verbs, called
Actives, can upon occasion lay aside their transitive cha-
 racter ; that is to say, can drop their subsequent Accu-
 sative, and *assume the Form of Neuters*, so as to stand by
 themselves. This happens, when the Discourse respects
 the mere *Energy* or *Affection* only, and has no regard to
 the Subject, be it this thing or that. Thus we say, *ὁ
 οἶδεν ἀναγινώσκειν ἴστος*, *This Man knows not how to read*.
 speaking only of the Energy, in which we suppose him
 deficient. Had the Discourse been upon the Subjects of
 reading, we must have added them. *ὁ οἶδεν ἀναγ-
 νώσκειν τὰ Ὅμηρου*, *He knows not how to read Homer*,
 or *Virgil*, or *Cicero*, &c.

Thus *Horace*,
*Qui CUPIT aut METUIT, juvat illum sic domus
 aut res,
 Ut lippum piliæ tabulæ—*

He that DESIRES or FEARS (not this thing in parti-
 cular nor that, but in general he within whose breast
 these

mars that *Verbs Active* require an *Accu-* Ch.IX.
sative, while *Neuters* require none. 

OF the above species of Verbs, the *Middle* cannot be called necessary, because most languages have done without it. THE SPECIES OF VERBS therefore remaining are the ACTIVE, the PASSIVE and the NEUTER, and those seem essential to all languages whatever (*d*).

N 2

THERE

these affections prevail) *has the same joy in a House or Estate, as the Man with bad Eyes has in fine Pictures.* So *Cæsar* in his celebrated *Laconic* Epistle of, VENI, VIDI, VICI, where two Actives we see follow one Neuter in the same detached Form, as that Neuter itself. The Glory it seems was *in the rapid Sequel of the Events.* Conquest came as quick, as he could come himself, and look about him. *Whom* he saw, and *whom* he conquered, was not the thing, of which he boasted. See *Apoll.* L. III. c. 31. p. 279.

(*d*) The STOICS, in their logical view of Verbs, as making part in Propositions, considered them under the four following Sorts.

When

Ch.IX. THERE remains a remark or two farther, and then we quit the Subject of Verbs. It is true in general that the greater part of them denote Attributes of *Energy*

When a *Verb*, co-inciding with the *Nominative of some Noun*, made without farther help a perfect assertive Sentence, as Σωκράτης περιπατεῖ, *Socrates walketh*; then as the Verb in such case implied the Power of a perfect Predicate, they called it for that reason Κατηγορήμα, a *Predicable*; or else, from its readiness συμβάλλειν, to co-incide with its Noun in completing the Sentence, they called it Σύμβαμα, a *Co-incider*.

When a *Verb* was able with a *Noun* to form a perfect assertive Sentence, yet could not associate with such Noun, but under some *oblique Case*, as Σωκράτι μεταμίλει, *Socratem pœnitet*: Such a Verb, from its near approach to just Co-incidence, and Predication, they called Παρασύμβαμα or Παρακατηγόρημα.

When a Verb, though regularly co-inciding with a Noun in its Nominative, still required, to complete the Sentiment, some other Noun under an *oblique Case*, as Πλάτων φιλεῖ Δίωνα, *Plato loveth Dio*, (where without *Dio* or some other, the Verb *loveth* would rest indefinite:)

Energy and Motion. But there are some Ch. IX.
 which appear to denote nothing more,
 than a mere simple *Adjective*, joined to an
 Assertion, Thus ἰσάζει in *Greek*, and
Equalleth in *English*, mean nothing more
 N 3 than

nite:) Such Verb, from this Defect they called ἥττον
 ἢ σύμβαμα, or ἡ κατηγόρημα, *something less than a*
Co-incider, or less than a Predicable.

Lastly, when a Verb required *two Nouns in oblique*
Cases, to render the Sentiment complete; as when we
 say Σωκράτει Ἀλκιβιάδης μέλει, *Tædet me Vita*, or the
 like: Such Verb they called ἥττον, or ἔλαττον ἢ παρα-
 σύμβαμα, or ἡ παρακατηγόρημα, *something less than an*
imperfect Co-incider, or an imperfect Predicable.

These were the *Appellations* which they gave to Verbs,
 when employed along with Nouns to the forming of
 Propositions. As to the Name of PHMA, or VERB,
 they denied it to them all, giving it only to the *Infini-*
tive, as we have shewn already. See page 164. See
 also Ammon. in *Lib. de Interpret.* p. 37. Apollon. de
Syntaxi L. I. c. 8. L. III. c. 31. p. 279. c. 32. p.
 295. Theod. Gaz. *Gram.* L. IV.

From the above Doctrine it appears, that all *Verbs*
Neuter are Συμβάματα; *Verbs Active*, ἥττονα ἢ συμ-
 βάματα.

Ch. IX. than ἴσος; ἴσι, is equal. So *Albeo* in *Latin*
 is no more than *albus sum*.

—*Campique ingentes ossibus albeo.* Virg.

THE same may be said of *Tumeo*. *Mons tumet*, i. e. *tumidus est*, is *tumid*. To express the Energy in these instances, we must have recourse to the Inceptives.

Fluctus uti primo cœpit cum ALBESCERE
Vento. Virg.

— — *Freta ponti*
Incipiunt agitata TUMESCERE. Virg.

THERE are Verbs also to be found, which are formed out of Nouns. So that as in *Abstract Nouns* (such as *Whiteness* from *White*, *Goodness* from *Good*) as also in the *Inceptive Modes* of Verbs, the *Attributive* is converted into a *Substantive*; here the *Substantive* on the contrary is converted into an *Attributive*. Such are *Knave* from *knave*, or *the part of a Dog*, or *be a Cy-*
 zar;

nic; Φιλιππίζειν from Φίλιππος, to *Philip*-Ch.IX.
pize, or *favour Philip*; Syllaturire from
Sylla, to *meditate acting the same part as*
Sylla did. Thus too the wise and virtuous
 Emperour, by way of counsel to him-
 self—ὄρα μὴ ἀποκαίσιαιρωθῆς, *beware thou*
beest not BECÆSAR'D; as though he
 said, *Beware, that by being Emperor, thou*
dost not dwindle into A MERE CÆSAR (e).
 In like manner one of our own witty Poets,

STERNHOLD *himself* he OUT-STERN-
 HOLDED.

And long before him the facetious *Fuller*,
 speaking of one *Morgan*, a sanguinary Bi-
 shop in the Reign of *Queen Mary*, says of
 him, *that he OUT-BONNER'D even BON-*
*NER himself**.

AND so much for that Species of AT-
 TRIBUTES, called VERBS IN THE STRICT-
 EST SENSE.

(e) *Marc. Antonin. L. VI. § 30.*

* *Church Hist. B. VIII. p. 21.*

C H A P. X.

*Concerning those other Attributives,
Participles and Adjectives.*

Ch. X. **T**HE nature of Verbs being understood, that of PARTICIPLES is no way difficult. Every complete Verb is expressive of an *Attribute*; of *Time*; and of an *Affertion*. Now if we take away the *Affertion*, and thus destroy the *Verb*, there will remain the *Attribute* and the *Time*, which make the essence of a PARTICIPLE. Thus take away the *Affertion* from the Verb, Γράφει, *Writeth*, and there remains the Participle, Γράφων, *Writing*, which (without the *Affertion*) denotes the same *Attribute*, and the same *Time*. After the same manner, by withdrawing the *Affertion*, we discover Γράψας in Ἐγγράψε, Γράψαν in Γράψαι, for we chuse to refer to the *Greek*, as being of all languages the

the most complete, as well in this respect, Ch. X.
as in others.

AND so much for PARTICIPLES (a).

THE

(a) The *Latins* are defective in this Article of Participles. Their Active Verbs, ending in *or*, (commonly called Deponents) have Active Participles of all Times (such as *Loquens*, *Locutus*, *Locuturus*) but none of the Passive. Their Actives ending in *O*, have Participles of the Present and Future (such as *Scribens*, and *Scripturus*) but none of the Past. On the contrary, their Passives have Participles of the Past (such as *Scriptus*) but none of the Present or Future, unless we admit such as *Scribendus* and *Docendus* for Futures, which Grammarians controvert. The want of these Participles they supply by a Periphrasis—for *γράφας* they say, *cum scripisset*—for *γράφόμενος*, *dum scribitur*, &c. In *English* we have sometimes recourse to the same Periphrasis; and sometimes we avail ourselves of the same Auxiliars, which form our Modes and Tenses.

The *English* Grammar lays down a good rule with respect to its Participles of the Past, that they all terminate in D, T, or N. This Analogy is perhaps liable to as few Exceptions, as any. Considering therefore how little Analogy of any kind we have in our

Lan-

Ch. X. THE nature of *Verbs* and *Participles* being understood, that of **ADJECTIVES** becomes easy. A *Verb* implies (as we have said) both an *Attribute*, and *Time*, and an *Affertion*; a *Participle* only implies an *Attribute*, and *Time*; and an **ADJECTIVE** only implies an *Attribute*; that is to say, in other Words, an **ADJECTIVE** has no *Affertion*, and only denotes such an *Attribute*, as has not its essence either in *Motion* or its *Privation*. Thus in general the *Attributes* of quantity, quality, and relation (such as *many* and *few*, *great* and *little*,.

Language, it seems wrong to annihilate the few *Traces*, that may be found. It would be well therefore, if all writers, who endeavour to be accurate, would be careful to avoid a corruption, at present so prevalent, of saying, *it was writt*, for, *it was written*; *he was driv*, for, *he was driven*; *I have went*, for, *I have gone*, &c. in all which instances a *Verb* is absurdly used to supply the proper *Participle*, without any necessity from the want of such Word.

*little, black and white, good and bad, dou- Ch. X.
ble, treble, quadruple, &c.)* are all denoted }
by ADJECTIVES.

It must indeed be confessed, that sometimes even those Attributes, which are wholly foreign to the idea of *Motion*, assume an assertion, and appear as Verbs. Of such we gave instances before, in *al-beo, tumeo, ἰσάζω*, and others. These however, compared to the rest of Verbs, are but few in number, and may be called, if thought proper, *Verbal Adjectives*. It is in like manner, that Participles insensibly pass too into Adjectives. Thus *doctus* in *Latin*, and *learned* in *English* lose their power, as *Participles*, and mean a Person possessed of an habitual Quality. Thus *Vir eloquens* means not *a man now speaking*, but a man, *who possesses the habit of speaking*, whether he speak or no. So when we say in *English*, he is a *thinking Man*, an *understanding Man*, we mean not a person, whose mind is in *actual*
I Energy,

Ch. X. *Energy*, but whose *mind is enriched with a larger portion of those powers*. It is indeed no wonder, as all *Attributives* are homogeneous, that at times the several species should appear to interfere, and the difference between them be scarcely perceptible. Even in *natural* species, which are congenial and of kin, the specific difference is not always to be discerned, and in appearance at least they seem to run into each other.

WE have shewn already (*b*) in the Instances of Φιλίππιζεν, *Syllaturire*, Ἀποκαταπαύειναι, and others, how *Substantives* may be transformed into *Verbal Attributives*. We shall now shew, how they may be converted into *Adjectives*. When we say the party of *Pompey*, the file of *Cleopatra*, the philosophy of *Socrates*,
in

in these cases the party, the stile, and the philosophy spoken of, receive a stamp and character from the persons, whom they respect. Those persons therefore perform the part of Attributes, that is, stamp and characterize their respective Subjects. Hence then *they actually pass into Attributes*, and assume, as such, the form of *Adjectives*. And thus it is we say, the *Pompeian* party, the *Ciceronian* stile, and the *Socratic* philosophy. It is in like manner for a trumpet of *Brass*, we say a *brazen* Trumpet; for a Crown of *Gold*, a *golden* Crown, &c. Even *Pronominal* Substantives admit the like mutation. Thus instead of saying, the Book of *Me*, of *Thee*, and of *Him*, we say *My* Book, *Thy* Book, and *His* Book; instead of saying the Country of *Us*, of *You*, and of *Them*, we say, *Our* Country, *Your* Country, and *Their* Country, which Words may be called so many *Pronominal Adjectives*.

Ch. X. It has been observed already, and must needs be obvious to all, that Adjectives, as marking Attributes, can have no sex (c). And yet their having terminations conformable to the sex, number, and case of their Substantive, seems to have led grammarians into that strange absurdity of ranging them with Nouns, and separating them from Verbs, tho' with respect to these they are perfectly homogeneous; with respect to the others, quite contrary. They are homogeneous with respect to Verbs, as both sorts denote *Attributes*; they are heterogeneous with respect to Nouns, as *never properly denoting Substances*. But of this we have spoken before (d).

THE

(c) Sup. p. 171.

(d) Sup. C. VI. Note (a). See also C. III. p. 28, &c.

The Attributives hitherto treated, that Ch. X. is to say, VERBS, PARTICIPLES, and ADJECTIVES, may be called ATTRIBUTIVES OF THE FIRST ORDER. The reason of this name will be better understood, when we have more fully discussed ATTRIBUTIVES OF THE SECOND ORDER, to which we now proceed in the following chapter.

C H A P. XI.

Concerning Attributives of the second Order.

Ch. XI. **A**S the Attributives hitherto mentioned denote *the Attributes of Substances*, so there is an inferior class of them, which denote *the Attributes only of Attributes*.

To explain by examples in either kind —when we say, *Cicero and Pliny were both of them eloquent* ; *Statius and Virgil both of them wrote* ; in these instances the Attributives, *eloquent*, and *wrote*, are immediately referable to the substantives, *Cicero*, *Virgil*, &c. As therefore denoting THE ATTRIBUTES OF SUBSTANCES, we call them ATTRIBUTIVES OF THE FIRST ORDER. But when we say *Pliny was moderately eloquent*, *but Cicero exceedingly eloquent* ; *Statius wrote indifferently*, *but Virgil wrote admirably* ;
in

in these instances, the *Attributives*, *Mo-Ch. XI.*
derately, Exceedingly, Indifferently, Ad-
mirably, are not referable to *Substantives*,
 but to *other Attributives*, that is, to the
 words, *Eloquent*, and *Wrote*. As there-
 fore denoting *Attributes of Attributes*, we
 call them **ATTRIBUTIVES OF THE SE-**
COND ORDER.

GRAMMARIANS have given them the
 Name of Ἐπιρρήματα, **ADVERBIA**, **AD-**
VERBS. And indeed if we take the word
 ῥῆμα, or, *Verb*, in its most *comprehensive*
Signification, as including not only *Verbs*
properly so called, but also *Participles* and
Adjectives [an usage, which may be justi-
 fied by the best authorities (a)] we shall
 find

(a) Thus *Aristotle* in his *Treatise de Interpretatione*,
 instances ἄνθρωπος as a *Noun*, and λέωνος as a *Verb*.
 So *Ammonius*—κατὰ τὸ τοῦ σημαίνοντος, τὸ μὲν
 ΚΑΛΟΣ καὶ ΔΙΚΑΙΟΣ καὶ ὅσα τοιαῦτα—ῥΗΜΑΤΑ
 λέγεσθαι καὶ ἐκ ὀΝΟΜΑΤΑ. According to this *Signi-*
fication (that is of denoting the *Attributes of Substance*
 O and

Ch. XI. find the name, *ἐπίρρημα*, or ADVERB, to be a very just appellation, as denoting A PART OF SPEECH, THE NATURAL APPENDAGE OF VERBS. So great is this dependence in Grammatical Syntax, that an *Adverb* can no more subsist without its *Verb*, than a *Verb* can subsist without its *Substantive*. It is the same here, as in certain natural Subjects. Every Colour for its existence as much requires a Superficies, as the Superficies for its existence requires a solid Body (*b*).

AMONG

and the Predicate in Propositions) *the words*, FAIR, JUST, *and the like*, are called VERBS, and not NOUNS. *Am. in libr. de Interp. p. 37. b. Arist. de Interp. L. I. c. 1.* See also of this Treatise, c. 6. Note (*a*) p. 87.

In the same manner the *Stoics* talked of the Participle. *Nam PARTICIPIUM connumerantes Verbis, PARTICIPIALE VERBUM vocabant vel CASUALE. Priscian. L. I. p. 574.*

(*b*) This notion of ranging the *Adverb* under the same Genus with the *Verb* (by calling them both *Attributives*) and of explaining it to be the *Verb's Epithet or Adjective* (by

AMONG the Attributes of Substance are Ch. XI.
 reckoned Quantities, and Qualities. Thus }
 we say, *a white Garment, a high Mountain.*
 Now some of these Quantities and Quali-
 ties are capable of Intension, and Remis-
 sion. Thus we say, *a Garment EXCEED-*
INGLY white; a Mountain TOLERABLY
 O 2 *high,*

(by calling it the Attributive of an Attributive) is conformable to the best authorities. *Theodore Gaza* defines an ADVERB, as follows—μέρος λόγου ἀπλῶτον, κατὰ ῥήματος λεγόμενον, ἢ ἐπιλεγόμενον ῥήματι, καὶ οἷον ἐπιθετον ῥήματος. *A Part of Speech devoid of Cases, predicated of a Verb, or subjoined to it, and being as it were the Verb's Adjective.* L. IV. (where by the way we may observe, how properly the Adverb is made an *Aptote*, since its principal sometimes *has* cases, as in *Valdè Sapiens*; sometimes *has none*, as in *Valdè amat.*) *Priscian's* definition of an Adverb is as follows—ADVERBIUM est pars orationis indeclinabilis, cujus significatio Verbis adjicitur. Hoc enim perficit Adverbium Verbis additum, quod adjectiva nomina appellativis nominibus adjuncta; ut prudens homo; prudenter egit; felix Vir; feliciter vivit. L. XV. p. 1003. And before, speaking of the *Stoics*, he says—Etiam ADVERBIA Nominibus vel VERBIS CONNUMERABANT, & quasi ADJECTIVA VERBORUM nominabant. L. I. p. 574. See also *Apoll. de Synt.* L. I. c. 3. *sub fin.*

Ch.XI. *high*, or MODERATELY *high*. It is plain
 { therefore that Intension and Remission are
 among the Attributes of such Attributes.
 Hence then one copious Source of secondary
 Attributives, or Adverbs, to denote
 these two, that is, *Intension*, and *Remission*.
 The *Greeks* have their θαυμασῶς, μάλιστα,
 πάνυ, ἥκιστα; the *Latins* their valdè, *vehe-*
menter, *maximè*, *satis*, *mediocriter*; the
English their *greatly*, *vastly*, *extremely*,
sufficiently, *moderately*, *tolerably*, *indiffer-*
ently, &c.

FARTHER than this, where there are
 different Intensions of the same Attribute,
 they may be compared together. Thus if
 the Garment A be EXCEEDINGLY *White*,
 and the Garment B be MODERATELY
White, we may say, *the Garment A is*
MORE white than the Garment B.

IN these instances the Adverb MORE
 not only denotes Intension, but *relative*
Intension. Nay we stop not here. We
 not

not only denote Intension *merely relative* Ch.XI. *but relative Intension, than which there is* } *none greater.* Thus we not only say *the Mountain A is MORE high than the Mountain B*, but that *it is the MOST high of all Mountains.* Even *Verbs, properly so called,* as they admit *simple* Intensions, so they admit also these *comparatives* ones. Thus in the following Example—*Fame he LOVETH MORE than Riches, but Virtue of all things he LOVETH MOST*—the Words *MORE* and *MOST* denote the different *comparative Intensions* of the Verbal *Attributive, Loveth.*

AND hence the rise of COMPARISON, and of its different *Degrees*; which cannot well be more, than the two Species above mentioned, one to denote *Simple Excess*, and one to denote *Superlative.* Were we indeed to introduce *more* degrees than these, we ought perhaps to introduce *infinite*, which is absurd. For why stop at a limited Number, when in all subjects,

Ch. XI, true both in the *Greek* and *Latin*. This Practice however has reached no farther than to *Adjectives*, or at least to *Participles*, sharing the nature of *Adjectives*. Verbs perhaps were thought too much diversified already, to admit more Variations without perplexity.

As there are some Attributives, which admit of Comparison, so there are others, which admit of none. Such for example are those, which denote *that Quality of Bodies arising from their Figure*; as when we say, a *Circular Table*, a *Quadrangular Court*, a *Conical Piece of Metal*, &c. The reason is, that a million of things, participating the same Figure, participate it *equally*, if they participate it at all. To say therefore that while A and B are both quadrangular, A is *more* or *less* quadrangular than B, is absurd. The same holds true in all Attributives, denoting *definite Quantities*, whether *continuous* or *discrete*, whether *absolute* or *relative*. Thus the *two-foot Rule*

A

A cannot be *more a two-foot Rule*, than any Ch. XI.
other of the same length. *Twenty Lions* }
cannot be *more twenty*, than *twenty Flies*.
If A and B be both *triple*, or *quadruple* to
C, they cannot be *more triple*, or *more qua-*
druple, one than the other. The reason of
all this is, there can be *no Comparison* with-
out *Intension and Remission*; there can be
no *Intension and Remission* in things *al-*
ways definite; and such are the *Attribu-*
tives, which we have last mentioned.

IN the same reasoning we see the cause,
why *no Substantive is susceptible of these*
Comparative Degrees. A Mountain cannot
be said MORE TO BE, or TO EXIST, than
a Mole-hill, but the *More and Less* must be
sought for in their Quantities. In like
manner, when we refer many Individuals
to one Species, the Lion A cannot be
called *more a Lion*, than the Lion B, but
if more any thing, he is *more fierce*, *more*
speedy, or exceeding in some such Attribute.
So again, in referring many Species to one
Genus,

Ch. XI. Genus, a Crocodile is not more an Animal, than a Lizard; nor a Tiger, more than a Cat, but if any thing, they are *more bulky, more strong, &c.* the Excess, as before, being derived from their Attributes. So true is that saying of the acute *Stagirite*—that SUBSTANCE is not susceptible of MORE and LESS (c). But this by way of digression, to return to the subject of Adverbs.

Of the Adverbs, or secondary Attributes already mentioned, these denoting Intension or Remission may be called Adverbs of *Quantity continuous*; *Once, Twice, Thrice*, are Adverbs of *Quantity discrete*; *More* and *Most*, *Less* and *Least*, to which may be added *Equally, Proportionally, &c.*
are

(c) ἐκ αὐτοῦ ἐπιδέχεται ἡ ὕψις τὸ μᾶλλον καὶ τὸ ἥττον, *Categor.* c. 5. See also *Sanctius*, L. I. c. 11. L. II. c. 10, 11. where the subject of Comparatives is treated in a very masterly and philosophical manner. See also *Priscian*, p. 598. *Derivantur igitur Comparativa a Nominibus Adjectivis, &c.*

are Adverbs of *Relation*. There are others Ch. XI.
 of *Quality*, as when we say, HONESTLY
industrious, PRUDENTLY *brave*, they fought
 BRAVELY, he painted FINELY, a Portico
 formed CIRCULARLY, a Plain cut TRI-
 ANGULARLY, &c.

AND here it is worth while to observe,
 how the same thing, participating the
 same Essence, assumes different gramma-
 tical Forms from its different relations.
 For example, suppose it should be asked,
 how differ *Honest*, *Honestly*, and *Honesty*.
 The Answer is, they are in *Essence* the
 same, but they differ, in as much as *Ho-
 nest* is the *Attributive of a Substantive*;
Honestly, of a *Verb*; and *Honesty*, being
 divested of these its attributive Relations,
 assumes the *Power of a Substantive*, so as
 to stand by itself.

THE Adverbs, hitherto mentioned, are
 common to *Verbs of every Species*; but
 there

Ch. XI. there are some; which are peculiar to *Verbs* properly so called, that is to say, to such as denote *Motion* or *Energy*, with their *Privations*. All MOTION and REST imply TIME and PLACE, as a kind of necessary *Coincidents*. Hence then, if we would express the *Place* or *Time* of either, we must needs have recourse to the proper Adverbs; of *Place*, as when we say, *he stood THERE; he went HENCE; he travelled FAR, &c.* of *Time*, as when we say, *he stood THEN; he went AFTERWARD; he travelled FORMERLY, &c.* Should it be asked——why *Adverbs of Time*, when Verbs have *Tenses*? The Answer is, tho' Tenses may be sufficient to denote the greater Distinctions of Time, yet to denote them all by Tenses would be a perplexity without end. What a variety of Forms, to denote *Yesterday, To-day, Tomorrow, Formerly, Lately, Just now, Now, Immediately, Presently, Soon, Hereafter, &c.*? It was this then that made
the

the *Temporal* Adverbs necessary, over and above the *Tenses*. Ch. XI.

To the Adverbs just mentioned may be added those, which denote the *Intensions and Remissions peculiar to Motion*, such as *speedily, hastily, swiftly, slowly, &c.* as also *Adverbs of Place, made out of Prepositions*, such as ἀνω and κάτω from ἀνὰ and κατὰ, in *English* upward and downward, from up and down. In some instances the Preposition suffers no change, but becomes an Adverb by nothing more than its Application, as when we say, CIRCA equitat, he rides ABOUT; PROPE cecidit, he was NEAR falling; Verum ne POST conferas culpam in me, But do not AFTER lay the blame on me (d).

THERE

(d) *Sofip. Charifii Inst. Gram.* p. 170. *Terent. Eun. Act. II. Sc. 3.*

Ch.XI. THERE are likewise *Adverbs of Interrogation*, such as *Where, Whence, Whither, How*; of which there is this remarkable, that when they lose their *Interrogative* power, they assume that of a *Relative*, so as even to represent the *Relative* or *Subjunctive Pronoun*. Thus Ovid

Et Seges est, UBI Troja fuit—

translated in our old *English Ballad*,

*And Corn doth grow, WHERE Troy town
stood.*

That is to say, *Seges est in eo loco, IN QUO*
&c. Corn groweth in that place, IN WHICH,
&c. the power of the Relative, being im-
plied in the Adverb. Thus Terence,

Hujusmodi mihi res semper comminiscere,
UBI me excarnufices— Heaut. IV. 6.

where UBI relates to *res*, and stands for
quibus rebus.

I

It

IT is in like manner that the *Relative* Ch.XI.
Pronoun upon occasion becomes an *Inter-*
rogative, at least in *Latin* and *English*.
 Thus *Horace*,

QUEM *Virum aut Heroa lyrâ, vel acri*
Tibiâ fumes celebrare, Clio?

So *Milton*,

WHO *first seduc'd them to that foul re-*
volt?

THE reason of all this is as follows.
 The *Pronoun* and *Adverbs* here mentioned
 are all alike, in their original character,
 RELATIVES. Even when they become
 Interrogatives, they lose not this character,
 but are still Relatives, as much as ever.
 The difference is, that *without* an Interro-
 gation, they have reference to a Subject,
 which is *antecedent, definite and known*;
 with an *Interrogation*, to a Subject which
 is *subsequent, indefinite, and unknown*, and
 which

Ch.XI. which it is expected that *the Answer should*
 express and ascertain,

Who first seduc'd them?—

The very Question itself supposes a Seducer, to which, tho' *unknown*, the Pronoun, WHO, has a reference.

Th' infernal Serpent—

Here in the *Answer* we have *the Subject*, which was indefinite, ascertained; so that the WHO in the *Interrogation* is (we see) as much a *Relative*, as if it had been said originally, without any interrogation at all, *It was the Infernal SERPENT, WHO first seduced them.*

AND thus is it that *Interrogatives* and *Relatives* mutually pass into each other.

AND so much for ADVERBS, peculiar to Verbs properly so called. We have already spoken of those, which are common to all Attributives. We have likewise attempted

tempted to explain *their general Nature*, Ch. XI. which we have found to consist in being *the Attributes of Attributes*. There remains only to add, that ADVERBS may be derived from almost every Part of Speech: from PREPOSITIONS, as when from *After* we derive *Afterwards*—from PARTICIPLES, and through these from *Verbs*, as when from *Know* we derive *Knowing*, and thence *Knowingly*; from *Scio*, *Sciens*, and thence *Scienter*—from ADJECTIVES, as when from *Virtuous* and *Vicious*, we derive *Virtuously* and *Viciously*—from SUBSTANTIVES, as when from Πίθηκος, *an Ape*, we derive Πιθήκειον βλέπειν, *to look APISHLY*; from Λέων, *a Lion*, Λεοντωδῶς, *Leoninely*—nay even from PROPER NAMES, as when from *Socrates* and *Demosthenes*, we derive *Socratically* and *Demosthenically*. *It was Socratically reasoned*, we say; *it was Demosthenically spoken* *. Of the same sort

P

are


* Aristotle has Κυκλοπικῶς *Cyclopically*, from Κύκλωψ
 * *Cyclops*. Eth. Nic. X. 9.

Ch. XI. are many others, cited by the old Grammarians, such as *Catiliaster* from *Catilia*, *Sifonaster* from *Sifenna*, *Tullianæ* from *Tullia*, &c. (c).

NOR are they thus extensive only in *Derivation*, but in *Signification* also. *Thence* GALL in his Grammar informs us (f), that ADVERBS may be found in every one of the Predicaments, and that the readiest way to reduce their Infinitude, was to refer them by classes to those ten universal Genera. The *Scots* too called the ADVERBS by the name of *Modifiers*, and that from a view to the time multi-
form NOUNS. *Quia in 2. tempore con-*
ducitur per seipsum, etiam per seipsum
propter. It is thus the *Scots* explain
the

(f) See *Gram. L. IV. p. 102.* See *Gram. L. IV. p. 102.*

(g) —in di 2. tempore con-
ducitur per seipsum, etiam per seipsum
propter. *Gram. L. IV. p. 102.*

the Word (*g*), from whose authority Ch. XI. we know it to be *Stoical*. But of this  enough.

AND now having finished those PRINCIPAL PARTS of Speech, the SUBSTANTIVE and the ATTRIBUTIVE, which are SIGNIFICANT WHEN ALONE, we proceed to those AUXILIARY PARTS, which are ONLY SIGNIFICANT, WHEN ASSOCIATED. But as these make the Subject of a Book by themselves, we here conclude the first Book of this Treatise.

(*g*) *Sesip. Char.* p. 175. Edit. *Putschii*.

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HERMES

OR A PHILOSOPHICAL INQUIRY
CONCERNING UNIVERSAL GRAMMAR.

BOOK II.

CHAP. I.

Concerning Definitives.

WHAT remains of our Work, Ch. I. is a matter of less difficulty, it being the same here, as in some Historical Picture ; when the principal Figures are once formed, it is an easy labour to design the rest.

Ch. I. DEFINITIVES, the Subject of the present Chapter, are commonly called by Grammarians, ARTICLES, ARTICULI, Ἀρθρα. They are of two kinds, either those *properly and strictly so called*, or else the *Pronominal Articles*, such as *This, That, Any, &c.*

We shall first treat of those *Articles more strictly so denominated*, the reason and use of which may be explained, as follows.

THE visible and individual Substances of Nature are infinitely more numerous, than for each to admit of a particular Name. To supply this defect, when any Individual occurs, which either wants a proper Name, or whose proper Name is not known, we ascertain it, as well as we can, by referring it to its Species; or, if the Species be unknown, then at least

least to some Genus. For example—a Ch. I. certain Object occurs, with a head and limbs, and appearing to possess the powers of Self-motion and Sensation. If we know it not as an Individual, we refer it to its proper Species, and call it *Dog*, or *Horse*, or *Lion*, or the like. If none of these Names fit, we go to the Genus, and call it, *Animal*.

BUT this is not enough. The Thing, at which we are looking, is neither a Species, nor a Genus. What is it then? An Individual.—Of what kind? *Known*, or *unknown*? Seen now for the first time, or *seen before*, and now remembered?—It is here we shall discover the use of the two Articles (A) and (THE). (A) respects our *primary* Perception, and denotes Individuals as *unknown*; (THE) respects our *secondary* Perception, and denotes Individuals as *known*. To explain by an example—I see an object pass

Ch. I. by, which I never saw till now. **What**
 { do I say?—*There goes A Beggar with A*
long Beard. The Man departs, and re-
 turns a week after. What do I say then?
 —*There goes THE Beggar with THE long*
Beard. The Article only is changed, the
 rest remains un-altered.

YET mark the force of this apparently
 minute Change. The Individual, *once*
vague, is now recognized *as something*
known, and that merely by the efficacy of
 this latter Article, which tacitly insinuates
 a kind of *previous* acquaintance, by refer-
 ring the present Perception to a like Per-
 ception already past (a).

THE Truth is, the Articles (A) and
 (THE) are both of them *definitives*, as
 they circumscribe the latitude of Genera
 and Species, by reducing them for the
 most

(a) See B. I. c. 5. p. 63, 64.

most part to denote Individuals. The Ch. I. difference however between them is this; the Article (A) leaves the Individual itself *unascertained*, whereas the Article (THE) *ascertains the Individual also*, and is for that reason the more accurate Definitive of the two.

It is perhaps owing to the imperfect manner, in which the Article (A) defines, that the *Greeks* have no Article correspondent to it, but supply its place, by a negation of their Article, 'Ο. 'Ο ἄνθρωπος ἔπεσεν, THE man fell—ἄνθρωπος ἔπεσεν, A Man fell, without any thing prefixed, but only the Article withdrawn (b). Even in *English*, where the Article

(b) Τὰ γὰρ ἀοριστῶς ὥστε νούμενα, ἢ τὰ ἀρθεὶς παρὰ θεοῖς ὑπὸ ὀρισμὸν τῶ προσώπῳ ἄγει. *Those things, which are at times understood indefinitely, the addition of the Article makes to be definite as to their Person.* Apoll. L. IV. c. 1. See of the same author, L. I. c. 6, 36.

Ch. I. Article (A) cannot be used, as in plurals, its force is expressd by the same Negation. *Those are THE Men*, means those are Individuals, of which we possess some previous Knowledge. *Those are Men*, the Article apart, means no more than that they are so many *vague* and *uncertain* Individuals, just as the Phrase, *A Man*, in the singular, implies one of the same number.

BUT

ποιεῖ (τὸ Ἄρθρον ἱς.) δ' ἀναπόλησιν προεγνωσμένη τῇ ἐν τῇ συντάξει· οἷον ἐν μὲν λέγει τις, ΑΝΘΡΩΠΟΣ ΗΚΕ, ἄλλος τίνα ἄνθρωπον λέγει. ἐν δὲ ὁ ΑΝΘΡΩΠΟΣ, ὅλον, προεγνωσμένον γὰρ τίνα ἄνθρωπον λέγει. Τῆτο δὲ αὐτὸ βέλονται καὶ οἱ φάσκοντες τ' ἄρθρον σημαντικὸν πρῶτης γνώσεως καὶ δευτέρας. *The Article causes a Review within the Mind of something known before the texture of the Discourse. Thus if any one says Ἀνθρωπος ἦκε, MAN CAME (which is the same, as when we say in English A man came) it is not evident, of whom he speaks. But if he says ὁ ἄνθρωπος ἦκε, THE MAN CAME, then it is evident; for he speaks of some Person known before. And this is what those mean, who say that the Article is expressive of the First and Second Knowledge together.* Theod. Gazz. L. IV.

BUT tho' the *Greeks* have no Article Ch. I. correspondent to the Article (A,) yet nothing can be more nearly related, than their 'O, to the Article, THE. 'Ο βασιλεὺς, THE King; ΤΟ δῶρον, THE Gift, &c. Nor is this only to be proved by parallel examples, but by the Attributes of the *Greek* Article, as they are described by *Apollonius*, one of the earliest and most acute of the old Grammarians, now remaining.

Ἔστιν ἔν καθὼ καὶ ἐν ἄλλοις ἀπεφηνάμεθα, ἴδιον ἄρθρων ἢ ἀναφορά, ἢ ἐς προκατελεγμένε προσώπε παραστατική.—Now the peculiar Attribute of the Article, as we have shewn elsewhere, is that Reference, which implies some certain Person already mentioned. Again—Οὐ γὰρ δὴγε τὰ ὀνόματα ἐξ αὐτῶν ἀναφορὰν παρίσθιν, εἰ μὴ συμπαραλάβοιεν τὸ ἄρθρον, ἢ ἐξαιρέτός ἐστιν ἡ ἀναφορά. For Nouns of themselves imply not Re-

Ἄλλὰ περ οἷοι Τελαμῶνι ἄλκιμοι Ch. I.
 Αἶας. Hom. }

If both Ajaxes (says he) cannot be spared,

——at least alone

Let mighty Telamonian Ajax come.

Apollonius proceeds——Even Epithets themselves are diffused thro' various Subjects, in as much as the same Adjective may be referred to many Substantives.

IN order therefore to render both Parts of Speech equally definite, that is to say the Adjective as well as the Substantive, the Adjective itself assumes an *Article* before it, that it may indicate a *Reference to some single Person only*, μοναδικὴ ἀναφορὰ, according to the Author's own Phrase. And thus it is we say, Τρύφων ὁ Γραμματικὸς, *Trypho the Grammarian*; Ἀπολλόδωρος ὁ Κυρηναῖος, *Apollodorus the Cyrenean*, &c. The Author's Conclusion of this

Ch. I. this Section is worth remarking. Δεόν-
 τως ἄρα καὶ κατὰ τὸ τοιαῦτον ἢ πρόσθεσίς ἐστι
 τῷ ἄρθρῳ, συνιδιάζουσα τὸ ἐπιθετικὸν τῷ κυρίῳ
 ὀνόματι—It is with reason therefore that
 the Article is here also added, as it brings
 the Adjective to an Individuality, as pre-
 cise, as the proper Name (d).

WE may carry this reasoning farther,
 and shew, how by help of the Article
 even common Appellatives come to have
 the force of proper Names, and that un-
 assisted by epithets of any kind. Among
 the Athenians Πλοῖον meant Ship; Ἑνδεκα,
 Eleven; and Ἄνθρωπος, Man. Yet add
 but the Article, and Τὸ Πλοῖον, THE SHIP,
 meant that particular Ship, which they sent
 annually to Delos; Οἱ Ἑνδεκα, THE ELEVEN,
 meant, certain Officers of Justice; and Ὁ
 Ἄνθρωπος, THE MAN, meant their public
 Executioner. So in English, City, is a
 Name

(d) See Apoll. L. I. c. 12. where by mistake Mene-
 laus is put for Menestheus.

Name common to many places; and Ch. I. *Speaker*, a Name common to many Men. Yet if we prefix the Article, THE CITY means our Metropolis; and THE SPEAKER, a high Officer in the British Parliament.

AND thus it is by an easy transition, that the Article, from denoting *Reference*, comes to denote *Eminence* also; that is to say, from implying an *ordinary* pre-acquaintance, to presume a kind of *general and universal Notoriety*. Thus among the Greeks 'Ο Ποιητής, THE POET, meant *Homer* (e); and 'Ο Σταγειρίτης, THE STAGIRITE, meant *Aristotle*; not that there were not

(e) There are so few exceptions to this Observation, that we may fairly admit it to be generally true. Yet *Aristotle* twice denotes *Euripides* by the Phrase ὁ ποιητής, once at the end of the seventh Book of his *Nicomachian Ethics*, and again in his *Physics*, L. II. 2. *Plato* also in his tenth Book of *Laws* (p. 901. Edit. Serr.) denotes *Hesiod* after the same manner.

Ch. I. not many Poets, beside *Homer*; and many
 Stagirites, beside *Aristotle*; but none equally
 illustrious for their Poetry and Philosophy.

IT is on a like principle that *Aristotle* tells us, it is by no means the same thing to assert—*εἶναι τὴν ἡδονὴν ἀγαθόν*, or, TO *ἀγαθόν*—that, *Pleasure is A GOOD*, or, THE GOOD. The first only makes it a *common Object of Desire*, upon a level with many others, which daily raise our wishes; the last supposes it *that supreme and sovereign Good*, the ultimate Scope of all our Actions and Endeavours (*f*).

BUT to pursue our Subject. It has been said already that the Article has no meaning, but when associated to some other word.—To what words then may it be associated?—To such as require *defining*,
 for

(*f*) *Analyt. Prior. L. I. c. 40.*

for it is by nature a *Definitive*.—And Ch. I. *what Words* are these?—Not those which already are as definite, as may be. Nor yet those, which, being indefinite, cannot properly be made otherwise. It remains then they must be those, which though indefinite, are yet capable, through the Article, of becoming definite.

UPON these Principles we see the reason, why it is absurd to say, Ο ΕΓΩ, THE I, or Ο ΣΥ, THE THOU, because nothing can make those Pronouns more *definite*, than they are (g). The same may be asserted of

(g) Apollonius makes it part of the Pronoun's Definition, to refuse co-alescence with the Article. Ἐκείνο δὲ Ἀντωνυμία, τὸ μετὰ δείξεως ἢ ἀναφορᾶς ἀντονομαζόμενον, ᾧ ἔσυνισι τὸ ἄρθρον. *That therefore is a Pronoun, which with Indication or Reference is put for a Noun, and with which the Article doth NOT ASSOCIATE.* L. II. c. 5. So Gaza, speaking of Pronouns—Πάνη δὲ—ἐκ ἐπιδείχνου καὶ ἀφ' ἑτέρου. L. IV. Priscian says the same. *Iure igitur apud Græcos prima*

Ch. I. of Proper Names, and though the *Greeks* say ἡ Σαπφύειρα, ἡ Εὐφύειρα, and the like, yet the Article is a mere Pleonasm, unless perhaps it serve to distinguish Sexes. By the same rule we cannot say in *Greek* Οἱ Ἀμφοτέροι, or in *English*, **THE** BOTH, because these Words *in their own nature* are each of them perfectly *defined*, so that to define them farther would be quite superfluous. Thus if it be said, *I have read BOTH Parts*, this plainly indicates a *definite pair*, of whom some mention has been made already; Ἀνὴρ ἑταίριον, a *known Duo*, as *Appollonius* expresses himself, *ib.* when he speaks of this Subject. On the contrary, if it be said, *I have read TWO Parts*, this may mean *any Pair* out of

αὐτὰρ ὅτι περὶ τῆς ἀποφαστικῆς, καὶ τῆς εἰδικῆς ἀποφαστικῆς λέγει. ὁ δὲ τῆς ἀποφαστικῆς τὴν ἀποφαστικὴν λέγειν ὡς ἂν λέγει, ὡς ἂν λέγει, ὡς ἂν λέγει. L. XII. p. 335.—In the beginning of the same Book, he gives the true reason of this. *Supra* *omnes* *linguæ* *quæ* *sunt* *in* *mundi* *terrestri* *personæ* *personæ* *personæ*.

(*) *Apollonius*. L. I. c. 16.

of all that ever existed. And hence this Ch. I.
 Numeral, being in this Sense *indefinite* (as
 indeed are all others, as well as itself) is
 forced to assume the Article, whenever it
 would become *definite**. And thus it is,
 THE Two in *English*, and ΟΙ ΔΥΟ in
Greek, mean nearly the same thing, as
 BOTH or ΑΜΦΟΤΕΡΟΙ. Hence also it
 is, that as Two, when taken alone, has
 reference to some *primary* and *indefinite*
 Perception, while the Article, THE, has
 reference to some *secondary* and *definite*†;
 hence I say the Reason, why it is bad *Greek*
 to say ΔΥΟ ΟΙ ΑΝΘΡΩΠΟΙ, and bad
English, to say TWO THE MEN. Such
 Syntax is in fact a *Blending of Incompati-*
 Q 2 *bles,*

* This explains *Servius* on the XIIth *Æneid*. v. 511.
 where he tells us that *Duorum* is put for *Amborum*. In
English or *Greek* the Article would have done the busi-
 ness, for the Two, or τοῖν δύοιν are equivalent to Both
 or ἀμφότερων, but not so *Duorum*, because the *Latins*
 have no Articles to prefix.

† Sup. p. 215, 216.

Ch. I. *bles*, that is to say of a *defined Substantive* with an *undefined Attributive*. On the contrary to say in *Greek* ΑΜΦΟΤΕΡΟΙ ΟΙ ΑΝΘΡΩΠΟΙ, or in *English*, BOTH THE MEN, is good and allowable, because the Substantive cannot possibly be less apt, by being defined, to coalesce with an Attributive, which is defined as well as itself. So likewise, it is correct to say, ΟΙ ΔΥΟ ΑΝΘΡΩΠΟΙ, THE TWO MEN, because here the Article, being placed in the beginning, *extends its Power* as well through Substantive as Attributive, and equally contributes to *define* them both.

As some of the words above admit of no Article, *because they are by Nature as definite as may be*, so there are others, which admit it not, *because they are not to be defined at all*. Of this sort are all INTERROGATIVES. If we question about Substances. we cannot say Ο ΤΙΣ ΟΥΤΟΣ, THE WHO IS THIS; but ΤΙΣ ΟΥ-

ΟΤΤΟΣ, WHO IS THIS? (i). The same Ch. I. as to *Qualities* and both kinds of *Quantity*. We say without an Article ΠΟΙΟΣ, ΠΟΣΟΙ, ΠΗΛΙΚΟΣ, in *English*, WHAT SORT OF, HOW MANY, HOW GREAT. The Reason is, that the Articles ὁ, and τὸ respect Beings, *already known*; Interrogatives respect Beings, *about which we are ignorant*; for as to what we know, Interrogation is superfluous.

IN a word the natural *Associators* with *Articles* are all those common *Appellatives*, which denote the several *Genera* and *Species* of Beings. It is these, which, by assuming a different *Article*, serve either to explain an Individual upon its first being perceived, or else to indicate, upon its return, a *Recognition*, or repeated Knowledge (k).

Q 3

WE

(i) Apollonius calls ΤΙΣ, ἐναντιώτατον τῶν ἀρθρῶν, a Part of Speech, *most contrary, most averse to Articles*. L. IV. c. 1.

(k) What is here said respects the two *Articles*, which we have in *English*. In *Greek*, the *Article* does no more, than imply a *Recognition*. See before p. 216, 217, 218.

Ch. I. WE shall here subjoin a few Instances
 of the Peculiar Power of ARTICLES.

EVERY Proposition consists of a *Subject*, and a *Predicate*. In *English* these are distinguished by their Position, the *Subject* standing *first*, the *Predicate last*. *Happiness is Pleasure*—Here, *Happiness* is the *Subject*; *Pleasure*, the *Predicate*. If we change their order, and say, *Pleasure is Happiness*; then *Pleasure* becomes the *Subject*, and *Happiness* the *Predicate*. In *Greek* these are distinguished not by any Order or Position, but by help of the *Article*, which the *Subject* always assumes, and the *Predicate* in most instances (some few excepted) rejects. *Happiness is Pleasure*—ἡ εὐδαιμονία ἐστὶν ἡ εὐδαιμονία—*Pleasure is Happiness*—ἡ εὐδαιμονία ἐστὶν ἡ εὐδαιμονία—*Fine things are difficult*—χαλεπὰ τὰ καλὰ—*Difficult things are fine*—τὰ χαλεπὰ καλὰ.

IN

IN *Greek* it is worth attending, how in *Ch. I.* the same Sentence, the same *Article*, by being prefixed to a different Word, quite changes the whole meaning. For example—Ὁ Πτολεμαῖος γυμνασιαρχήσας ἐτιμήθη —*Ptolemy, having presided over the Games, was publickly honoured.* The Participle γυμνασιαρχήσας has here no other force, then to denote to us *the Time, when* Ptolemy was honoured, *viz.* after having presided over the Games. But if, instead of the Substantive, we join the Participle to the *Article*, and say, Ὁ γυμνασιαρχήσας Πτολεμαῖος ἐτιμήθη, our meaning is then—*The Ptolemy, who presided over the Games, was honoured.* The Participle in this case, being joined to the *Article*, tends tacitly to indicate not one *Ptolemy* but many, of which number a particular one participated of honour (1).

Q 4

IN

(1) *Apollon. L. I. c. 33, 34.*

Ch. I. In *English* likewise it deserves remark-
 ing, how the Sense is changed by chang-
 ing of the *Articles*, tho' we leave every
 other Word of the Sentence untouched.—
And Nathan said unto David, THOU ART
THE MAN *. In that single, THE, that
 diminutive Particle, all the force and effi-
 cacy of the Reason is contained. By that
 alone are the Premises applied, and so
 firmly fixed, as never to be shaken. It is
 possible this Assertion may appear at first
 somewhat strange; but let him, who doubts
 it, only change the *Article*, and then see
 what will become of the Prophet and his
 reasoning.—*And Nathan said unto David,*
THOU ART A MAN. Might not the King
 well have demanded upon so impertinent
 a position,

*Non dices hodie, quorsum hæc tam putida
 tendant?*

BUT

* ΣΤ ΕΙ 'Ο ΑΝΗΡ. Βασιλ. Β'. κεφ. ιβ'.

BUT enough of such Speculations. The Ch. I.
 only remark, which we shall make on {
 them, is this; that “ minute Change in
 “ PRINCIPLES leads to mighty Change in
 “ EFFECTS; so that well are PRINCIPLES
 “ intitled to our regard, however *in ap-*
 “ *pearance* they may be trivial and low.”

THE ARTICLES already mentioned are
 those *strictly* so called; but besides these
 there are the PRONOMINAL ARTICLES,
 such as *This, That, Any, Other, Some, All,*
No, or None, &c. Of these we have spoken
 already in our Chapter of Pronouns (*m*),
where

(*m*) See B. I. c. 5. p. 72, 73. It seems to have been
 some view of words, like that here given, which in-
 duced Quintilian to say of the Latin Tongue—*Noster*
sermo Articulos non desiderat; ideoque in alias partes ora-
tionis sparguntur. Inst. Orat. L. I. c. 4. So Scaliger.
His declaratis, satis constat Græcorum Articulos non neg-
lectos a nobis, sed eorum usum superfluum. Nam ubi ali-
quid præscribendum est, quod Græci per articulum efficiunt
(ἐλεγεῖν ὁ δέσλος) expletur a Latinis per Is aut ILLE; Is,
aut

Ch. I. where we have shewn, when they may be taken as Pronouns, and when as Articles. Yet in truth it must be confessed, if the Effence of an Article be *to define* and *ascertain*, they are much more properly Articles, than any thing else, and as such should be considered, in Universal Grammar. Thus when we say, *THIS Picture I approve, but THAT I dislike*, what do we perform by the help of these Definitives, but bring down the common Appellative to denote two Individuals, the one as *the more near*, the other as *the more distant*? So when we say, *SOME men are virtuous, but ALL men are mortal* what is the natural Effect of this ALL and SOME, but to define that *Universality*, and *Particularity*, which would remain indefinite, were we to take them

out, Ille servus dixit, de quo servo antea facta mentio fit, qui qui alio quo pacto notus sit. Additur enim Articulus ad rei memoriam renovandam, cujus antea non nescii sumus, aut ad præscribendam intellectionem, quæ latius patere queat; veluti cum dicimus, C. Cæsar, Is qui postea dictator fuit. Nam alii fuere C. Cæsares. Sic Græcè Καῖσαρ ὁ αὐτοκράτωρ. De Caus. Ling. Lat. c. 131.

them away? The same is evident in such Ch. I. Sentences, as—*SOME substances have sensation; OTHERS want it—Chuse ANY way of acting, and SOME men will find fault, &c.* For here SOME, OTHER, and ANY, serve all of them to *define* different Parts of a given Whole; SOME, to denote a *definite Part*; ANY, to denote an *indefinite*; and OTHER, to denote the *remaining Part*, when a Part has been assumed already. Sometimes this last Word denotes a *large indefinite Portion*, set in opposition to some *single, definite, and remaining Part*, which receives from such Opposition no small degree of heightening. Thus *Virgil*,

*Excudent ALII spirantia molliùs æra;
(Credo equidem) vivos ducent de marmore
vultus;*

*Orabunt causas meliùs, cœlique meatus
Describent radio, et surgentia sidera
dicent:*

*TU regere imperio populos, ROMANE,
memento, &c. Æn. VI.*

NOTHING

Ch. I. NOTHING can be stronger or more sublime, than this Antithesis; *one Act* set as equal to *many other Acts taken together*, and the Roman *singly* (for it is *Tu Romane*, not *Vos Romani*) to *all other Men*; and yet this performed by so trivial a cause, as the just opposition of ALII to TU.

BUT here we conclude, and proceed to treat of CONNECTIVES.

C H A P.

CHAP. II.

*Concerning Connectives, and first those
called Conjunctions.*

CONNECTIVES are the subject of what Ch. II. follows; which, according as they connect either *Sentences* or *Words*, are called by the different Names of CONJUNCTIONS, or PREPOSITIONS. Of these Names, that of the *Preposition* is taken from a mere accident, as it commonly stands in connection before the Part, which it connects. The name of the *Conjunction*, as is evident, has reference to its essential character.

OF these two we shall consider the CONJUNCTION first, because it connects, not Words, but *Sentences*. This is conformable to the Analysis, with which we began this inquiry*, and which led us, by parity

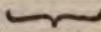
* Sup. p. 11, 12.

Ch. II. parity of reason, to consider *Sentences themselves* before *Words*. Now the Definition of a CONJUNCTION is as follows—a *Part of Speech, void of Signification itself, but so formed as to help Signification, by making TWO or more significant Sentences to be ONE significant Sentence (v).*

THIS

(a) Grammarians have usually considered the Conjunction as connecting rather *single Parts of Speech*, than *whole Sentences*, and that too with the addition of like with like, Tense with Tense, Number with Number, Case with Case, &c. This *Sanctius* justly explodes. *Conjunctio neque casus, neque alias partes orationis (ut imperiti docent) conjungit, ipsæ enim partes inter se conjunguntur—sed conjunctio Orationes inter se conjungit* *Miner. L. III. c. 14.* He then establishes his doctrine by a variety of examples. He had already said as much, *L. I. c. 18.* and in this he appears to have followed *Scaliger*, who had asserted the same before him. *Conjunctionis autem notionem veteres paullo inconsultius prodidit; neque enim, quod aiunt, partes alias conjungit (ipsæ enim partes per se inter se conjunguntur)—sed Conjunctio est, quæ conjungit Orationes plures.* *De Caus. Ling. Lat. c. 165.*

This

THIS therefore being the general Idea of Ch. II.
CONJUNCTIONS, we deduce their Species 
in

This Doctrine of theirs is confirmed by *Apollonius*, who in the several places, where he mentions the Conjunction, always considers it in Syntax as connecting Sentences, and not Words, though in his works now extant he has not given us its Definition. See L. I. c. 2. p. 14. L. II. c. 12. p. 124. L. III. c. 15. p. 234.

But we have stronger authority than this to support *Scaliger* and *Sanctius*, and that is *Aristotle's* Definition, as the Passage has been corrected by the best Critics and Manuscripts. A Conjunction, according to him, is *Φωνὴ ἄσημος, ἐκ πλείονων μὲν Φωνῶν μιᾶς, σημαντικῶν δὲ, ποιεῖν πεφυκυῖα μίαν Φωνὴν σημαντικὴν. An articulate Sound, devoid of Signification, which is so formed as to make ONE significant articulate Sound out of several articulate Sounds, which are each of them significant. Poet. c. 20.* In this view of things, the one significant articulate Sound, formed by the Conjunction, is not the Union of two or more Syllables in one simple Word, nor even of two or more Words in one simple Sentence, but of two or more simple Sentences in one complex Sentence, which is considered as ONE, from that Concatenation of Meaning effected by the Conjunctions. For example, let us take the Sentence, which follows. *If Men are by nature social, it is their Interest to be just, though it*
were

Ch. II. in the following manner. CONJUNCTIONS,
 while they *connect sentences*, either *connect*
also

were not so ordained by the Laws of their Country. Here are three Sentences. (1.) *Men are by nature social.* (2.) *It is Man's Interest to be just.* (3.) *It is not ordained by the Laws of every Country that Man should be just.* The first two of these Sentences are made *One* by the Conjunction, *If*; these, *One* with the third Sentence, by the Conjunction, *Tho'*; and the three, thus united, make that *φωνή μία σημαντική, that one significant articulate Sound*, of which *Aristotle* speaks, and which is the result of the conjunctive Power.

This explains a passage in his Rhetoric, where he mentions the same Subject. 'Ο γὰρ σύνδεσμος ἐν ποιεῖ τὰ πολλά· ὥστε ἐὰν ἐξαιρεθῇ, δῆλον ὅτι τεναντίον ἔσται τὸ ἐν πολλά. *The Conjunction makes many, ONE; so that if it be taken away, it is then evident on the contrary that one will be MANY.* Rhet. III. c. 12. His instance of a Sentence, divested of its Conjunctions, and thus made *many* out of *one*, is, ἤλθον, ἀπήντησα, ἰδεόμεν, *veni, occurri, rogavi*, where by the way the three Sentences, resulting from this Dissolution, (for ἤλθον, ἀπήντησα, and ἰδεόμεν, are each of them, when unconnected, so many perfect Sentences) prove that these are the proper Subjects of the *Conjunction's* connective faculty.

Ammonius's

also their meanings, or not. For exam- Ch. II.
ple: let us take these two Sentences—
Rome was enslaved—Cæsar was ambitious
—and connect them together by the Con-
junction, BECAUSE. *Rome was enslaved,*
BECAUSE Cæsar was ambitious. Here the
Meanings, as well as the Sentences, appear
to be connected. But if I say,—*Manners*
must be reformed, OR Liberty will be lost—
here the Conjunction, OR, though it join
the

Ammonius's account of the use of this Part of Speech is elegant. Διὸ καὶ τῶν λόγων ὁ μὲν ὑπαρξίν μίαν σημαινῶν, ὁ κυρίως εἰς ἀνάλογον ἂν εἴη τῷ μηδέπω τετμημένῳ ξύλῳ, καὶ διὰ τῆτο ἐν λεγόμενῳ· ὁ δὲ πλείονας ὑπαρξεις δηλῶν, ἕνα (lege διὰ) τινὰ δὲ σύνδεσμον ἢ ὥσθαι ὡς δοκῶν, ἀναλογεῖ τῇ νηὶ τῇ ἐκ πολλῶν συγκειμένη ξύλῳ, ὑπὸ δὲ τῶν γόμφων φαινομένην ἐχρῆσθαι τῇ ἑνῳσιν. Of Sentences that, which denotes one Existence simply, and which is strictly ONE, may be considered as analogous to a piece of Timber not yet severed, and called on this account ONE. That, which denotes several Existences, and which appears to be made ONE by some Conjunctive Particle, is analogous to a Ship made up of many pieces of Timber, and which by means of the nails has an apparent Unity. Am. in Lib. de Interpret. p. 54, 6.

Ch. II. *the Sentences*, yet as to their respective
 { *Meanings*, is a perfect *Disjunctive*. And
 thus it appears, that though all *Conjunc-*
tions conjoin Sentences, yet with respect to
 the *Sense*, some are *CONJUNCTIVE*, and
 some *DISJUNCTIVE*; and hence (b) it is
 that we derive their different Species.

THE *Conjunctions*, which conjoin both
Sentences and their Meanings, are either
COPULATIVES, or *CONTINUATIVES*.
 The principal Copulative in *English* is,
 AND. The Continuatives are, IF, BE-
 CAUSE, THEREFORE, THAT, &c. The
 Difference between these is this—*The*
Copulative does no more than barely *couple*
Sentences, and is therefore applicable to all
Subjects, whose *Natures are not incompat-*
ible. *Continuatives*, on the contrary, by
 a more intimate connection, consolidate
 Sen-

(b) Thus Scaliger. *Aut ergo Sensum conjungunt, ac Verba; aut Verba tantum conjungunt, Sensum vero dis-*
jungunt. De C. L. Lat. c. 167.

Sentences into *one continuous Whole*, and Ch. II. are therefore applicable only to Subjects, which have an essential Co-incidence.

To explain by examples—It is no way improper to say, *Lyfippus was a Statuary, AND Priscian was a Grammarian—The Sun shineth, AND the Sky is clear*—because these are things that may co-exist, and yet imply no absurdity. But it would be absurd to say, *Lyfippus was a Statuary, BECAUSE Priscian was a Grammarian*; tho' not to say, *the Sun shineth, BECAUSE the Sky is clear.* The Reason is, with respect to the first, *the Co-incidence* is merely *accidental*; with respect to the last, it is *essential*, and founded in nature. And so much for the Distinction between *Copulatives* and *Continuatives* (c).

As

(c) *Copulativa est, quæ copulat tam Verba, quam Sentum.* Thus *Priscian*, p. 1026. But *Scaliger* is more explicit—*si Sentum conjungunt (conjunctiones sc.) aut ne-*

Ch. II. As to *Continuatives*, they are either
 SUPPOSITIVE, such as, IF ; or POSITIVE,
 such as, BECAUSE, THEREFORE, As, &c.
 Take Examples of each—you will live
 happily, IF you live honestly—you live hap-
 pily, BECAUSE you live honestly. The Dif-
 ference between these Continuatives is this
 —The *Suppositives* denote *Connection*, but
 assert not actual *Existence* ; the *Positives*
 imply both the one and the other (d).

FARTHER

*cessariò, aut non necessariò: Et si non necessario, tum sunt
 Copulativæ, &c. De C. Ling. Lat. c. 167. Priscian's
 own account of Continuatives is as follows. Continuativæ
 sunt, quæ continuationem & consequentiam rerum significant
 —ibid. Scaliger's account is—causam aut præstittuunt,
 aut subdunt. Ibid. c. 168. The Greek name for the
 Copulative was Σύνδεσμος συμπλεκτικός ; for the Con-
 tinuative, συναπτικός ; the Etymologies of which words
 justly distinguish their respective characters.*

(d) The old *Greek* Grammarians confined the name
 Ευανλικοί, and the *Latins* that of *Continuativæ* to those
 Con-

FARTHER than this, the Positives above Ch. II. mentioned are either CAUSAL, such as, *BECAUSE, SINCE, As, &c.* or COLLECTIVE, such as, *THEREFORE, WHEREFORE, THEN, &c.* The Difference between these is this—the *Causals* subjoin *Causes to Effects*—*The Sun is in Eclipse,*

BE-

Conjunctions, which we have called *Suppositive* or *Conditional*, while the Positive they called *παρασυναπτικοί*, or *Subcontinuativæ*. They agree however in describing their proper Characters. The first according to *Gaza* are, *οἱ ὑπαρξιν μὲν ὁ ἀκολουθίαν δὲ τινὰ καὶ τάξιν δηλοῦντες*—L. IV. *Priscian* says, they signify to us, *qualis est ordinatio & natura rerum, cum dubitatione aliquâ essentia rerum*—p. 1027. And *Scaliger* says, they conjoin *sine subsistentiâ necessariâ; potest enim subsistere & non subsistere; utrumque enim admittunt*. Ibid. c. 168. On the contrary of the Positive, or *παρασυναπτικοί* (to use his own name) *Gaza* tells us, *ὅτι καὶ ὑπαρξιν μετὰ τάξεως σημαίνουσιν ἕτοιγαι*—And *Priscian* says, *causam continuationis ostendunt consequentem cum essentia rerum*—And *Scaliger*, *non ex hypothesi, sed ex eo, quod subsistit, conjungunt*. Ibid.

Ch. II. BECAUSE *the Moon intervenes*—*The Collectives* subjoin *Effects to Causes*—*The Moon intervenes*, THEREFORE *the Sun is in Eclipse*. Now we use *Causals* in those instances, where, the Effect being conspicuous, we seek its Cause; and *Collectives*, in *Demonstrations*, and *Science properly so called*, where the Cause being known

It may seem at first somewhat strange, why the *Positive* Conjunctions should have been considered as Subordinate to the *Suppositive*, which by their antient Names appears to have been the fact. Is it, that the Positive are confined to what *actually is*; the Suppositive extend to *Possibles*, nay even as far as to *Impossibles*? Thus it is false to affirm, *As it is Day, it is Light*, unless it actually be Day. But we may at midnight affirm, *If it be Day, it is Light*, because the, *IF*, extends to Possibles also. Nay we may affirm, by its help (if we please) even Impossibles. We may say, *If the Sun be cubical, then is the Sun angular*; *If the Sky fall, then shall we catch Larks*. Thus too Scaliger upon the same occasion—*amplitudinem Continuativæ percipi ex eo, quod etiam impossibile aliquando præsupponit*. De C. L. Lat. C. 168. In this sense then the Continuative, Suppositive or Conditional Conjunction is (as it were) superior to the Positive, as being of greater latitude in its application.

known first, by its help we discern consequences (e). Ch. II.

ALL these *Continuatives* are resolvable into *Copulatives*. Instead of, BECAUSE it is Day, it is light, we may say, It is Day, AND it is Light. Instead of, If it be Day, it is Light, we may say, It is at the same time necessary to be Day, AND to be Light. and so in other Instances. The Reason is, that the Power of the *Copulative* extends to all Connections, as well to the *essential*, as to the *casual* or *fortuitous*. Hence therefore the *Continuative* may be resolved into a *Copulative* and something more, that is to say, into a *Copulative* implying an *essential* Co-incidence (f) in the Subjects conjoined.

R 4

As

(e) The *Latins* called the *Causals*, *Causales* or *Causativæ*; the *Collectives*, *Collectivæ* or *Illativæ*: The *Greeks* called the former *Ἀιτιολογικοί*, and the latter *Συλλογιστικοί*.

(f) *Resolvuntur autem in Copulativas omnes hæ, propterea quod Causa cum Effectu Suapte naturâ conjuncta est.* Scal. de C. L. Lat. c. 169.

Ch. II. As to *Causal* Conjunctions (of which we have spoken already) there is no one of the four Species of Causes, which they are not capable of denoting: for example, THE MATERIAL CAUSE—*The Trumpet sounds, BECAUSE it is made of Metal*—THE FORMAL—*The Trumpet sounds, BECAUSE it is long and hollow*—THE EFFICIENT—*The Trumpet sounds, BECAUSE an Artist blows it*—THE FINAL—*The Trumpet sounds, THAT it may raise our courage.* Where it is worth observing, that the three first Causes are exprest by the strong affirmation of the *Indicative Mode*, because if the Effect actually be, these must of necessity be also. But the last Cause has a different Mode, namely, the *Contingent* or *Potential*. The Reason is, that the Final Cause, tho' it may be *first in Speculation*, is always *last in Event*. That is to say, however it may be the End, which set the Artist first to work, it may still be an End beyond his Power to obtain, and
which

which like other Contingents, may either Ch. II. happen, or not (g). Hence also it is connected by Conjunctions of a peculiar kind, such as, THAT, *ἵνα*, UT, &c.


The Sum is, that ALL CONJUNCTIONS, *which connect both Sentences and their Meanings*, are either COPULATIVE, or CONTINUATIVE; the Continuatives are either *Conditional*, or *Positive*; and the Positives are either *Causal* or *Collective*.

AND now we come to the DISJUNCTIVE CONJUNCTIONS, a Species of Words which bear this contradictory Name, because, while they *disjoin the Sense*, they *conjoin the Sentences* (h).

WITH

(g) See B. I. c. 8. p. 142. See also Vol. I. Note VIII. p. 271. For the four Causes see Vol. I. Note XVII. p. 280.

(h) 'Οι δὲ διαζευκτικοὶ τὰ διαζευγμένα συντιθέασιν, καὶ ἢ πρᾶγμα ἀπὸ πρᾶγματος, ἢ πρόσωπον ἀπὸ προσώπου διαζευκνύντες, τὴν φράσιν ἐπισυνδέουσιν. *Gazæ Gram.*

Ch. II. WITH respect to these we may observe,  that as there is a Principle of UNION diffused throughout all things, by which THIS WHOLE is kept together, and preserved from Diffipation; so there is a Principle of DIVERSITY diffused in like manner, the Source of Distinction, of Number, and of Order (i).

Now

Gram. L. IV. *Disjunctivæ sunt, quæ, quamvis distinctiones conjungant, sensum tamen disjunctum habent.* Prisc. L. XVI. p. 1029. And hence it is, that a Sentence connected by Disjunctives, has a near resemblance to a *simple negative Truth*. For though this as to its Intellection be *disjunctive* (its end being to disjoin the Subject from the Predicate) yet as it combines Terms together into one Proposition, it is as truly *synthetical*, as any Truth, that is *affirmative*. See Chap. I. Note (b).
P. 3.

(i) The DIVERSITY, which adorns Nature, may be said to heighten by degrees, and as it passes to different Subjects, to become more and more intense. Some things only differ, when considered as *Individuals*, but if we recur to their *Species*, immediately lose all Distinction: such for instance are *Socrates* and *Plato*. Others *differ* as to *Species*, but as to *Genus* are the same: such
are

Now it is to express in some degree the Ch. II. Modifications of this Diversity, that DISJUNCTIVE CONJUNCTIONS seem first to have been invented.

OF these DISJUNCTIVES, some are SIMPLE, some ADVERSATIVE—*Simple*, as when we say, EITHER *it is Day*, OR *it is*

are *Man* and *Lion*. There are others again, which differ as to *Genus*, and co-incide only in those transcendental Comprehensions of *Ens*, *Being*, *Existence*, and the like : such are *Quantities* and *Qualities*, as for example *an Ounce*, and the Colour, *White*. Lastly ALL BEING whatever differs, as *Being*, from *Non-being*.

Farther, in all things different, however moderate their Diversity, there is an appearance of OPPOSITION with respect to each other, in as much as each thing *is it self*, and *not any* of the rest. But yet in all Subjects this Opposition is not *the same*. In RELATIVES, such as Greater and Less, Double and Half, Father and Son, Cause and Effect, in *these* it is *more striking*, than in ordinary Subjects, because *these* always shew it, by necessarily inferring each other. In CONTRARIES, such as Black and White, Even and Odd, Good and Bad, Virtuous

Ch. II. *is Night—Adversative*, as when we say, *It is not Day, BUT it is Night*. The Difference between these is, that the simple do no more, than *merely disjoin*; the *Adversative* disjoin, with an *Opposition concomitant*. Add to this, that the *Adversative* are *definite*; the *Simple*, *indefinite*. Thus when we say, *The Number Three is not an*

Virtuous and Vitious, in these the Opposition goes still farther, because these not only *differ*, but are even *destructive of each other*. But the most potent Opposition is that of *Ἀντίφασις*, or CONTRADICTION, when we oppose *Proposition to Proposition*, *Truth to Falshood*, asserting of any Subject, *either it is, or is not*. This indeed is an *Opposition*, which extends itself to all things, for every thing conceivable must needs have its *Negative*, though multitudes by nature have neither *Relatives*, nor *Contraries*.

Besides these Modes of DIVERSITY, there are others that deserve notice; such for instance, as the Diversity between the *Name* of a thing, and its *Definition*; between the *various Names*, which belong to the *same thing*, and the *various things*, which are denoted by the *same Name*; all which *Diversities* upon occasion become a Part of our Discourse. And so much, in short, for the Subject of DIVERSITY.

an even Number, BUT an odd, we not only Ch. II.
 disjoin two opposite Attributes, but we de-
 finitely affirm one, and deny the other.
 But when we say, *The Number of the Stars*
is EITHER even OR odd, though we assert
one Attribute to be, and the other not to
be, yet the Alternative notwithstanding is
left indefinite. And so much for simple
Disjunctives (k).

As

(k) The simple Disjunctive η , or *Vel*, is mostly used indefinitely, so as to leave an Alternative. But when it is used definitely, so as to leave no Alternative it is then a perfect Disjunctive of the Subsequent from the Previous, and has the same force with κ ϵ , or, *Et non*. It is thus Gaza explains that Verse of *Homer*.

Βάλομ' ἐγὼ λαὸν σὸν ἕμμεναι, ἢ ἀπολέσθαι.

Ιλ. Α.

That is to say, *I desire the people should be saved, AND NOT be destroyed*, the Conjunction η being ἀναιρετικὸς, or *sublative*. It must however be confessed, that this Verse is otherwise explained by an Ellipsis, either of $\mu\alpha\lambda\lambda\omicron\nu$, or $\alpha\upsilon\tau\acute{\iota}\varsigma$, concerning which see the Commentators.

Ch. II. As to *Adversative Disjunctives*, it has been said already that they imply OPPOSITION. Now there can be no Opposition of the *same Attribute*, in the *same Subject*, as when we say, *Nireus was beautiful*, but the Opposition must be either of the *same Attribute* in *different Subjects*, as when we say, *Brutus was a Patriot*, BUT *Cæsar was not*—or of *different Attributes* in the *same Subject*, as when we say, *Gorgias was a Sophist*, BUT *not a Philosopher*—or of *different Attributes* in *different Subjects*, as when we say, *Plato was a Philosopher*, BUT *Hippias was a Sophist*.

THE *Conjunctions* used for all these purposes may be called ABSOLUTE ADVERSATIVES.

BUT there are *other Adversatives*, besides these; as when we say, *Nireus was more beautiful*, THAN *Achilles*—*Virgil was*

I

AS

As great a Poet, As Cicero was an Orator. Ch. II.

The Character of these latter is, that they go farther than the former, by marking not only *Opposition*, but that *Equality* or *Excess*, which arises among Subjects from their being *compared*. And hence it is they may be called ADVERSATIVES OF COMPARISON.

BESIDES the Adversatives here mentioned, there are two other Species, of which the most eminent are UNLESS and ALTHO'. For example—*Troy will be taken, UNLESS the Palladium be preserved—Troy will be taken, ALTHO' Hector defendit*. The Nature of these *Adversatives* may be thus explained. As every *Event* is naturally *allied* to its *Cause*, so by parity of reason it is *opposed* to its *Preventive*. And as every *Cause* is either *adequate* (1) or *in-adequate* (in-adequate,

(1) This Distinction has reference to *common Opinion*, and the *form of Language*, consonant thereto. In strict metaphysical truth, *No Cause, that is not adequate, is any Cause at all*.

Ch. II. quate, when it endeavours, without being
 { effectual) so in like manner is every *Preven-*
tive. Now *adequate Preventives* are exprest
 by such Adversatives, as *UNLESS*—*Troy will*
be taken, UNLESS the Palladium be preserved;
 that is, *This alone is sufficient to prevent*
it. The *In-adequate* are exprest by such
 Adversatives, as *ALTHO'*—*Troy will be*
taken, ALTHO' Hector defend it ; that is,
Hector's Defence will prove in-effectual.

THE Names given by the old Gram-
 marians to denote these last Adversatives,
 appear not sufficiently to exprest their Na-
 tures (*m*). They may be better perhaps
 called ADVERSATIVES ADEQUATE, and
 IN-ADEQUATE.

AND thus it is that all DISJUNCTIVES,
 that is CONJUNCTIONS, *which conjoin Sen-*
tences,

(*m*) They called them for the most part, without
 sufficient Distinction of their Species, *Adversativa*, or
ΕΠΙΤΙΜΑΤΙΚΑ.

tences, but not their Meanings, are either Ch. II.
SIMPLE or ADVERSATIVE; and that all
ADVERSATIVES are either *Absolute* or *Com-*
parative; or else *Adequate* or *In-adequate*.


WE shall finish this Chapter with a few
miscellany Observations.

IN the first place it may be observed,
through all the Species of Disjunctives,
that the *same* Disjunctive appears to have
greater or *less* force, according as the Sub-
jects, which it disjoins, are more or less
disjoined by Nature. For example, if
we say, *Every Number is even, OR odd—*
Every Proposition is true, OR false—nothing
seems to disjoin *more strongly* than the
Disjunctive, because no things are in Na-
ture more *incompatible* than the Subjects.
But if we say, *That Object is a Triangle,*
OR Figure contained under three right lines
—the (OR) in this case hardly seems to
disjoin, or indeed to do more, than *di-*
stinctly to express the Thing, first by its
S Name,

Ch. II. *Name*, and then by its *Definition*. So if we
 { say, *That Figure is a Sphere, OR a Globe,*
OR a Ball—the Disjunctive in this case,
 tends no farther to disjoin, than as it di-
 stinguishes the *several Names*, which be-
 long to the *same Thing* (n).

AGAIN—the Words, *When* and *Where*,
 and all others of the same nature, such as,
Whence, Whither, Whenever, Wherever, &c.
 may be properly called **ADVERBIAL CON-**
JUNCTIONS, because they participate the
 nature both of Adverbs and Conjunctions
 —of *Conjunctions*, as they *conjoin* *Senten-*
ces;

(n) The *Latins* had a peculiar Particle for this occa-
 sion, which they called *Subdisjunctiva*, a *Subdisjunctive*;
 and that was *SIVE*. *Alexander sive Paris; Mars sive*
Mavors. The *Greek* "ἢ" seems to answer the same
 end. Of these Particles, *Scaliger* thus speaks—*Et sane*
nomen Subdisjunctivarum recte acceptum est, neque enim
tam planè disjungit, quam Disjunctivæ. Nam Disjunc-
tivæ sunt in Contrariis—Subdisjunctivæ autem etiam in
non Contrariis, sed Diversis tantum; ut, Alexander sive
Paris. De C. L. Lat. c. 170.

ces; of *Adverbs*, as they denote the At- Ch. II.
tributes either of *Time*, or of *Place*. 

AGAIN—these *Adverbial Conjunctions*, and perhaps *most of the Prepositions* (contrary to the Character of *accessory Words*, which have strictly no Signification, but when associated with other words) have a kind of *obscure* Signification, when taken alone, by denoting those Attributes of Time and Place. And hence it is, that they appear in Grammar, like *Zoophytes* in Nature; a *kind of (o) middle Beings*, of amphibious character, which, by sharing the Attributes of the higher and the lower, conduce to link the Whole together (*p*).

AND

(o) Πολλαχοῦ γὰρ ἡ φύσις δῆλη γίνεται κατὰ μικρὸν μεταβαίνουσα, ὥστε ἀμφισβητεῖσθαι ἐπὶ τίνων, πότερον ζῶον ἢ φυτὸν. *Themist.* p. 74. Ed. Ald. See also *Arist.* de Animal. Part. p. 93. l. 10. Ed. Syll.

(p) It is somewhat surprizing that the politest and most elegant of the *Attic* Writers, and *Plato* above all

Ch. II. AND so much for CONJUNCTIONS, their
 { Genus, and their Species.

the rest, should have their works filled with Particles of all kinds, and with Conjunctions in particular; while in the modern polite works, as well of ourselves as of our neighbours, scarce such a Word as a Particle, or Conjunction is to be found. Is it, that where there is *Connection in the Meaning*, there must be *Words had to connect*; but that where the Connection is little or none, such Connectives are of little use? That Houses of Cards, without cement, may well answer their end, but not those Houses, where one would chuse to dwell? Is this the Cause? or have we attained an Elegance, to the Antients unknown?

Venimus ad summam fortunæ, &c.


C H A P.

CHAP. III.

*Concerning those Connectives, called
Prepositions.*

PREPOSITIONS by their name express Ch. III.
their *Place*, but not their *Character*.
Their Definition will distinguish them
from the former Connectives. A PRE-
POSITION is a Part of Speech, devoid itself
of Signification, but so formed as to unite
two Words that are significant, and that re-
fuse to co-alesce or unite of themselves (a).
This

(a) The Stoic Name for a Preposition was Προθε-
τικὸς Σύνδεσμος, *Præpositiva Conjunctio*, a *Prepositive
Conjunction*. Ὡς μὲν ἐν καὶ κατὰ τὰς ἄλλας παραθέ-
σεις αἱ προθέσεις συνδεσμικῆς συντάξεως γίνονται παρεμ-
φαικταί, λέλεκται ἡμῖν· ἐξ ὧν καὶ ἀφορμὴ εὑρηται παρὰ
τοῖς Στωικοῖς τῷ καλεῖσθαι αὐτὰς Προθετικὸς Σύνδεσμος.
Now in what manner even in other applications (besides
the present) Prepositions give proof of their Conjunctive
Syntax, we have mentioned already; whence too the Stoics

Ch.III. This connective Power, (which relates to  *Words* only, and not *Sentences*) will be better understood from the following Speculations.

SOME things co-alesce and unite of *themselves*; others refuse to do so *without help*, and as it were compulsion. Thus in Works of Art, the Mortar and the Stone co-alesce of themselves; but the Wainscot and the Wall not without Nails and Pins. In nature this is more conspicuous. For example; all Quantities, and Qualities co-alesce immediately with their Substances. Thus it is we say, *a fierce Lion, a vast Mountain*; and from *this Natural Concord of Subject and Accident*, arises the *Grammatical Concord of Substantive and Adjective*. In
like

took occasion to call them PREPOSITIONS. *Apollon.* L. IV. c. 5. p. 313. Yet is this in fact rather a descriptive *Sketch*, than a complete *Definition*, since there are other Conjunctions, which are Prepositive as well as these. See *Gaz.* L. IV. de *Præposit.* *Frijc.* L. XIV. p. 983.

like manner Actions co-alesce with their Ch.III.
 Agents, and Passions with their Patients. }
 Thus it is we say, *Alexander conquers; Darius is conquered.* Nay, as every Energy is a kind of Medium between its Agent and Patient, the whole three, *Agent, Energy, and Patient*, co-alesce with the same facility; as when we say, *Alexander conquers Darius.* And hence, that is from *these Modes of natural Co-alescence*, arises the *Grammatical Regimen of the Verb by its Nominative, and of the Accusative by its Verb.* Farther than this, Attributives themselves may be most of them characterized; as when we say of such Attributives as *ran, beautiful, learned*, he *ran swiftly*, she *was very beautiful*, he *was moderately learned*, &c. And hence the *Co-alescence of the Adverb with Verbs, Participles, and Adjectives.*

THE general Conclusion appears to be this. "THOSE PARTS OF SPEECH UNITE
 " OF THEMSELVES IN GRAMMAR, WHOSE
 " ORIGINAL ARCHETYPES UNITE OF

Ch.III. "THEMSELVES IN NATURE." To which
 { we may add, as following from what has
 been said, that *the great Objects of Natural
 Union are SUBSTANCE and ATTRIBUTE.*
 Now tho' *Substances* naturally co-incide
 with their *Attributes*, yet they absolutely
 refuse doing so, *one with another (b).* And
 hence those known Maxims in Physics,
 that *Body is impenetrable*; that *two Bodies*
cannot possess the same place; that *the same*
Attribute cannot belong to different Sub-
stances, &c.

FROM these Principles it follows, that
 when we form a Sentence, the *Substantive*
 without difficulty co-incides with the *Verb*,
 from the natural Co-incidence of *Substance*
 and *Energy*—THE SUN WARMETH. So
 likewise the *Energy* with the *Subject*, on
 which

(b) *Causa, propter quam duo Substantiva non ponuntur
 sine copulâ, a Philosophiâ petenda est : neque enim duo sub-*
stantialiter unum esse potest, sicut Substantia et Accidens ;
itaque non dicas, CÆSAR, CATO PUGNAT. Scal. de
Caus. Ling. Lat. c. 177.

which it operates——WARMETH THE Ch.III.
 EARTH. So likewise both *Substance* and *Energy* with their proper *Attributes*.—
 THE SPLENDID SUN,—GENIALLY WARM-
 ETH—THE FERTILE EARTH. But sup-
 pose we were desirous to add other Sub-
 stantives, as for instance, AIR, or BEAMS.
 How would these co-incide, or under what
 Character could they be introduced? Not
 as *Nominatives* or *Accusatives*, for both
 those places are already filled; the Nomi-
 native by the Substance, SUN; the Accu-
 sative by the Substance, EARTH. Not as
Attributes to these last, or to any other
 thing; for *Attributes by nature they nei-*
ther are, nor can be made. Here then we
 perceive the Rise and Use of PREPOSI-
 TIONS. By these we connect those Sub-
 stantives to Sentences, which at the time
 are unable to co-alesce *of themselves*. Let
 us assume for instance a pair of these Con-
 nectives, THRO', and WITH, and mark
 their Effect upon the Substances here men-
 tioned. *The splendid Sun WITH his Beams*
genially

Ch. III. Again—

*—He—with looks of cordial Love
Hung OVER her enamour'd—Par. L. IV.*

Here OVER denotes *Rest*.

BUT though the original use of Prepositions was to denote *the Relations of Place*, they could not be confined to this Office only. They by degrees extended themselves to Subjects *incorporeal*, and came to denote Relations, as well *intellectual* as *local*. Thus, because in Place he, who is *above*, has commonly the advantage over him, who is *below*, hence we transfer OVER and UNDER to *Dominion* and *Obedience*; of a King we say, *he ruled OVER his People*; of a common Soldier, *he served UNDER such a General*. So too we say, *with Thought*; *without Attention*; *thinking over a Subject*; *under Anxiety*; *from Fear*; *out of Love*; *through Jealousy*, &c. All which instances, with many others of like kind,

kind, shew that the *first Words* of Men, Ch.III. like their *first Ideas*, had an immediate reference to *sensible Objects*, and that in after-days, when they began to discern with their *Intellect*, they took those Words, which they found *already* made, and transferred them by metaphor to *intellectual Conceptions*. There is indeed no Method to express new Ideas, but either this of *Metaphor*, or that of *Coining new Words*, both which have been practised by Philosophers and wise Men, according to the nature, and exigence of the occasion (*d*).

IN

(*d*) Among the Words new coined we may ascribe to *Anaxagoras*, Ὁμοιομέρεια; to *Plato*, Ποιότης; to *Cicero*, Qualitas; to *Aristotle*, Ἐπιτέλεια; to the *Stoics*, Ὅντις, κεράτις, and many others.—Among the Words transferred by Metaphor from *common* to *special* Meanings, to the *Platonics* we may ascribe Ἰδέα; to the *Pythagoreans* and *Peripatetics*, Κατηγορία, and Κατηγορεῖν; to the *Stoics*, Κατάληψις, ὑπόληψις, καθήκον; to the *Pyrrhonists*, Ἐξίσι, ἰνδύχεται, ἰπύχω, &c.

And

Ch.III. IN the foregoing use of Prepositions,
 { we have seen how they are applied *κατὰ
 παράθεσιν*, by way of *Juxta-position*, that is
 to say, where they are prefixt to a Word,
 with-

And here I cannot but observe, that he who pretends to discuss the Sentiments of any one of these Philosophers, or even to cite and translate him (except in trite and obvious Sentences) without accurately knowing the Greek Tongue in general; the nice differences of many Words apparently synonymous; the peculiar Stile of the Author whom he presumes to handle; the new coined Words, and new Significations given to old Words, used by such Author, and his Sect; the whole Philosophy of such Sect, together with the Connections and Dependencies of its several Parts, whether Logical, Ethical, or Physical;—He I say, that, without this previous preparation, attempts what I have said, will shoot in the dark; will be liable to perpetual blunders; will explain, and praise, and censure merely by chance; and though he may possibly to Fools appear as a wise Man, will certainly among the wise ever pass for a Fool. Such a Man's Intellect comprehends antient Philosophy, as his Eye comprehends a distant Prospect. He may see perhaps enough, to know Mountains from Plains, and Seas from Woods; but for an accurate discernment of particulars, and their character, this without farther helps, it is impossible he should attain.

without becoming a Part of it. But they Ch.III.
 may be used also *κατὰ σύνθεσιν*, by way of
Composition, that is, they may be prefix to
 a Word, so as to become a real Part of
 it (e). Thus in *Greek* we have *Ἐπίσταςθαι*,
 in *Latin*, *Intelligere*, in *English*, to *Under-*
stand. So also, to *foretel*, to *overact*, to
undervalue, to *outgo*, &c. and in *Greek* and
Latin, other Instances innumerable. In
 this case the Prepositions commonly trans-
 fuse something of their own Meaning into
 the Word, with which they are compound-
 ed; and this imparted Meaning in most
 instances will be found ultimately resolv-
 able into some of the Relations of PLACE,
 (f) as used either in its *proper* or *metapho-*
rical acceptance.

LASTLY,

(e) See *Gaz. Gram. L. IV. Cap. de Præpositione*.

(f) For example, let us suppose some given Space.
 E & Ex signify *out of* that Space; PER, *through it*,
 from beginning to end; IN, *within it*; SUB, *under it*.

Ch.III. LASTLY, there are times, when Prepositions totally lose their connective Nature, being

Hence then E and PER in composition *augment*; *Enormis*, something not simply big, but big in excess; something got out of the rule, and beyond the measure; *Dico*, to speak; *Edico*, to speak out; whence *Edictum*, an *Edict*, something so effectually spoken, as all are supposed to hear, and all to obey. So *Terence*,

Dico, Edico vobis—Eun. V. 5. 20.

which (as *Donatus* tells us in his Comment) is an *Ἀνέκδοτος*. *Fari*, to speak; *Effari*, to speak out—hence *Effatum*, an *Axiom*, or self-evident Proposition, something addressed as it were to all men, and calling for universal Assent. *Cic. Acad. II. 29. Permagnum, Perutilis*, great throughout, useful through every part.

On the contrary, IN and SUB diminish and lessen. *Injustus, Iniquus*, unjust, inequitable, that lies within Justice and Equity, that reaches not so far, that falls short of them; *Subniger*, blackish; *Subrubicundus*, reddish; tending to black, and tending to red, but yet under the standard, and below perfection.

Emo originally signified to take away; hence it came to signify to buy, because he, who buys, takes away his purchase. *INTER, Between*, implies *Discontin-*
ance,

being converted into Adverbs, and used in Ch. III.
Syntax accordingly. Thus *Homer*,

—Γέλασσε δὲ πᾶσα περὶ χθών.

—*And Earth smil'd all around.*

IL. T. 362.

But of this we have spoken in a preceding Chapter (g). One thing we must however observe, before we finish this Chapter, which is, that whatever we may be told of CASES in modern Languages, there are in fact no such things; but their force and power is exprest by two Methods,

ance, for in things continuous there can nothing lie between. From these two comes, *Interimo*, to kill, that is to say, to take a Man away in the midst of Life, by making a Discontinuance of his vital Energy. So also *Perimo*, to kill a Man, that is to say, to take him away thoroughly; for indeed what more thorough taking away can well be supposed? The Greek Verb, Ἀναίρειν, and the English Verb, To take off, seem both to carry the same allusion. And thus it is that Prepositions become Parts of other Words.

(g) See before p. 205.

T

Ch.IV. thods, either by *Situation*, or by *Prepositions*; *the Nominative and Accusative Cases* by *Situation*; *the rest*, by *Prepositions*. But this we shall make the Subject of a Chapter by itself, concluding here our Inquiry concerning *Prepositions*,

CHAP,

C H A P. IV.

Concerning Cases.

415 H 314 ed 3 cop 1

AS CASES, or at least their various Powers, depend on the knowledge partly of *Nouns*, partly of *Verbs*, and partly of *Prepositions*; they have been reserved, till those Parts of Speech had been examined and discussed, and are for that reason made the Subject of so late a Chapter, as the present.

THERE are no CASES in the modern Languages, except a few among the *primitive Pronouns*, such as I, and ME; JE, and MOY; and the *English Genitive*, formed by the addition of s, as when from *Lion*, we form *Lion's*; from *Ship*, *Ship's*. From this defect however we may be enabled to discover in some instances what a Case is, the *Periphrasis*, which sup-

Ch. IV. plies its place, being *the Case* (as it were) *unfolded*. Thus *Equi* is analized into *Du Cheval*, *Of the Horse*; *Equo* into *Au Cheval*, *To the Horse*. And hence we see that the GENITIVE and DATIVE CASES imply the joint Power of a *Noun* and a *Preposition*, the Genitive's Preposition being *A*, *De*, or *Ex*, the Dative's Preposition being *Ad*, or *Versus*.

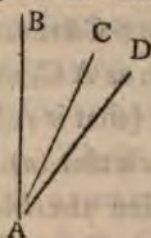
WE have not this assistance as to the ACCUSATIVE, which in modern Languages (a few instances excepted) is only known from its position, that is to say, by being subsequent to its Verb, in the collocation of the words.

THE VOCATIVE we pass over from its little use, being not only unknown to the modern Languages, but often in the antient being supplied by the *Nominative*.

THE ABLATIVE likewise was used by the *Romans* only; a Case they seem to have adopted

adopted to *associate with their Prepositions*, Ch.IV. as they had deprived their *Genitive* and *Dative* of that privilege; a Case certainly not necessary, because the *Greeks* do as well without it, and because with the *Romans* themselves it is frequently undistinguished.

THERE remains the NOMINATIVE, which whether it were a Case or no, was much disputed by the Antients. The *Peripatetics* held it to be no Case, and likened the Noun, in this its *primary* and *original Form*, to a perpendicular Line, such for example, as the line AB.



The Variations from the Nominative, they considered as if A B were to fall from its perpendicular, as for example, to A C, or A D. Hence then they only called these Variations, ΠΤΩΣΕΙΣ, CASUS, CASES, or

Ch.IV. FALLINGS. The *Stoics* on the contrary, and the Grammarians with them, made the *Nominative* a CASE also. Words they considered (as it were) *to fall from the Mind, or discursive Faculty*. Now when a Noun fell thence *in its primary Form*, they then called it ΠΤΩΣΙΣ ΟΡΘΗ, CASUS RECTUS, AN ERECT, or UPRIGHT CASE or FALLING, such as A B, and by this name they distinguished the *Nominative*. When *it fell from the Mind under any of its variations*, as for example in the form of a *Genitive*, a *Dative*, or the like, such variations they called ΠΤΩΣΕΙΣ ΠΛΑΓΙΑΙ, CASUS OBLIQUI, OBLIQUE CASES, or SIDE-LONG FALLINGS (such as A C, or A D) in opposition to the other (that is A B) which was erect and perpendicular (*a*). Hence too Grammarians called the Method of enumerating the various Cases of a Noun, ΚΛΙΣΙΣ, DECLINATIO, a DECLENSION, it

(a) See *Ammon.* in *Libr. de Interpr.* p. 35.

it being a sort of *progressive Descent* from Ch. IV. the Noun's upright Form thro' its various declining Forms, that is, a Descent from AB, to AC, AD, &c.

OF these CASES we shall treat but of four, that is to say, the NOMINATIVE, the ACCUSATIVE, the GENITIVE, and the DATIVE.

IT has been said already in the preceding Chapter, that the great Objects of natural Union are SUBSTANCE and ATTRIBUTE. Now from this *Natural Concord* arises the *Logical Concord* of SUBJECT and PREDICATE, and the *Grammatical Concord* of SUBSTANTIVE and ATTRIBUTIVE (b). These CONCORDS in SPEECH produce PROPOSITIONS and SENTENCES, as that previous CONCORD in NATURE produces NATURAL BEINGS. This being

T 4 admitted,

(b) See before, p. 264.

Ch.IV. admitted, we proceed by observing, that
 { when a Sentence is regular and orderly,
Nature's Substance, the *Logician's Subject*,
 and the *Grammarian's Substantive* are all
 denoted by that Case, which we call the
 NOMINATIVE. For example, CÆSAR
pugnat, Æs *ingitur*, DOMUS *ædificatur*.
 We may remark too by the way, that *the*
Character of this Nominative may be learnt
 from its *Attributive*. The Action implied
 in *pugnat*, shews its Nominative CÆSAR
 to be an Active efficient Cause; the Passion
 implied in *ingitur*, shews its Nominative
 Æs to be a Passive Subject, as does the
 Passion in *ædificatur* prove DOMUS to be
 an Effect.

As therefore every Attributive would
 as far as possible conform itself to its Sub-
 stantive, so for this reason, when it has
 Cases, it imitates its Substantive, and ap-
 pears as a *Nominative* also. So we find it
 in such instances as—CICERO *est* ELO-
 QUENS; VITIUM *est* TURPE; HOMO *est*

ANIMAL, &c. When it has no Cases, **CH. IV.** (as happens with Verbs) it is forced to content itself with such assimilations as it has, those of Number and Person*; as when we say, CICERO LOQUITUR; NOS LOQUIMUR; HOMINES LOQUUNTUR.

FROM what has been said, we may make the following observations—that as there can be *no Sentence without a Substantive*, so that Substantive, if the Sentence be *regular*, is always denoted by a *Nominative*—that on this occasion *all the Attributives, that have Cases*, appear as *Nominatives* also—that there may be a regular and perfect Sentence *without any of the other Cases*, but that *without one Nominative at least*, this is utterly impossible. Hence therefore we form its Character and Description—**THE NOMINATIVE is that Case, without which there can be no regular**

* What sort of Number and Person Verbs have, see before, p. 170, 171.

Ch.IV. *lar* (c) and *perfect* Sentence. We are now
 to search after another Case.

WHEN the *Attributive* in any Sentence is some *Verb denoting Action*, we may be assured the *principal Substantive* is some *active efficient Cause*. So we may call *Achilles* and *Lyfippus* in such Sentences as *Achilles vulneravit, Lyfippus fecit*. But though this be evident and clearly understood, the Mind is still *in suspense*, and finds its conception *incomplete*. ACTION, it well knows, not only requires some *Agent*, but it must have a *Subject* also to work on, and it must produce some *Effect*. It is then to denote one of these (that is, the *Subject* or the *Effect*) that the Authors of Language

(c) We have added *regular* as well as *perfect*, because there may be *irregular* Sentences, which may be *perfect* without a *Nominative*. Of this kind are all Sentences, made out of those Verbs, called by the *Stoics* Παρασυνθέματα or Παρακατηγορήματα, such as Σωκράτης μετ'άμεινι, *Socratem pœnitet*, &c. See before, p. 180.

guage have destined THE ACCUSATIVE. Ch.IV.
Achilles vulneravit HECTOREM—here the
 Accusative denotes the Subject. *Lyfippus*
fecit STATUAS—here the Accusative
 denotes the Effect. By these additional
 Explanations the Mind becomes satisfied,
 and the Sentences acquire a Perfection,
 which before they wanted. In whatever
 other manner, whether figuratively, or
 with Prepositions, this Case may have
 been used, its first destination seems to
 have been that here mentioned, and hence
 therefore we shall form its Character and
 Description—THE ACCUSATIVE *is that*
Case, which to an efficient Nominative and
a Verb of Action subjoins either the Effect
or the passive Subject. We have still left
 the Genitive and the Dative, which we
 investigate, as follows.

It has been said in the preceding Chap-
 ter (d), that when the Places of the No-
 minative

(d) See before, p. 265.

Ch.IV. *nominative* and the *Accusative* are filled by proper Substantives, other Substantives are annexed by the help of *Prepositions*. Now, though this be so far true in the modern Languages, that (a very few instances excepted) they know no other method; yet is not the rule of equal latitude with respect to the *Latin* or *Greek*, and that from reasons which we are about to offer.

AMONG the various Relations of Substantives denoted by Prepositions, there appear to be two principal ones; and these are, the *Term* or *Point*, which something commences FROM, and the *Term* or *Point*, which something tends TO. These Relations the *Greeks* and *Latins* thought of so great importance, as to distinguish them, when they occurred, by *peculiar Terminations of their own*, which express their force, *without the help of a Preposition*. Now it is here we behold the Rise of the antient Genitive, and Dative, the GENITIVE being formed to express all Relations
com-

commencing FROM *itself*; THE DATIVE, Ch. IV.
all Relations tending TO itself. Of this ~~~~~
 there can be no stronger proof, than the
 Analysis of these Cases in the modern
 Languages, which we have mentioned
 already (e).

IT is on these Principles that they say in
 Greek—Δεομαί ΣΟΥ, δίδωμί ΣΟΙ, OF
thee I ask, To thee I give. The reason
 is, in requests the person requested is one
 whom something is expected *from*; in
 donations, the person presented, is one
 whom something passes *to*. So again—
 (f) Πεποιήται λίθος, *it is made of Stone.* Stone
 was the passive Subject, and thus it appears
 in the *Genitive*, as being the *Term from*,
 or *out of which*. Even in *Latin*, where
 the Syntax is more formal and strict, we
 read—

Implentur

(e) See before, p. 275. 276.

(f) Χρυσού πεποιημένος, καὶ ἐλέφαντος, *made of Gold
 and Ivory.* So says *Pausanias* of the *Olympian Jupiter*,
 L. V. p. 400. See also *Hom. Iliad.* Σ. 574.

THE *Dative*, as it implies *Tendency to*, Ch. IV. is employed among its other uses to denote the FINAL CAUSE, that being the Cause *to which* all Events, not fortuitous, may be said to tend. It is thus used in the following instances, among innumerable others.


—TIBI *suaveis dædala tellus*
Submittit flores— Lucret.

—TIBI *brachia contrahit ardens*
Scorpions— Virg. G. I.

—TIBI *serviat ultima Thule.*
Ibid.

AND so much for CASES, their Origin and Use; a Sort of Forms, or Terminations,

οἷον ὁ δῶλ διτπότη δῶλ, καὶ ὁ δεσπότης δῶλ διτπότης λέγεται εἶναι, καὶ τὸ διπλάσιον ἡμίσει διπλάσιον, καὶ τὸ ἡμισυ διπλάσιον ἡμισυ. *Omnia vero, quæ sunt ad aliquid, referuntur ad ea, quæ reciprocantur. Ut servus dicitur domini servus; et dominus, servi dominus; necnon duplum, dimidii duplum; et dimidium, dupli dimidium.* Categor. C. VII.

Ch.IV. tions, which we could not well pass over,  from their great importance (h) both in the *Greek* and *Latin* Tongues ; but which however, not being among the *Essentials* of Language, and therefore not to be found in many particular Languages, can be hardly said to fall within the limits of our Inquiry.

(h) *Annon et illud observatione dignum (licet nobis modernis spiritus nonnihil redundat) antiquas Linguas plenas declinationum, casuum, conjugationum, et similium fuisse; modernas, his ferè destitutas, plurima per præpositiones et verba auxiliaria segnitèr expedire? Sanè facili quis conjiciat (utcunque nobis ipsi placeamus) ingenia priorum seculorum nostris fuisse multo acutiora et subtiliora, Bacon. de Augm. Scient. VI. 1.*

C H A P.

C H A P. V.

*Concerning Interjections—Recapitulation—
Conclusion.*

BESIDES the Parts of Speech before Ch. V. mentioned, there remains THE INTERJECTION. Of this Kind among the *Greeks* are ὦ, εἰ, αἰ, &c. among the *Latins*, *Ah! Heu! Hei!* &c. among the *English*, *Ah! Alas! Fie!* &c. These the *Greeks* have ranged among their *Adverbs*; improperly, if we consider the Adverbial Nature, which always co-incides with some Verb, as its Principal, and to which it always serves in the character of an Attributive. Now INTERJECTIONS co-incide with no Part of Speech, but are either uttered alone, or else thrown into a Sentence, without altering its Form, either in Syntax or Signification. The *Latins* seem therefore to have done better in † separating

† *Vid. Servium in Æneid XII. v. 486.*

Ch. V. rating them by themselves, and giving
 { them a name by way of distinction from
 the rest.

SHOULD it be ask'd, if not Adverbs,
 what then are they? It may be answered,
 not so properly Parts of Speech, as adven-
 titious Sounds; certain VOICES OF NA-
 TURE, rather than Voices of *Art*, expres-
 sing those Passions and natural Emotions,
 which spontaneously arise in the human
 Soul, upon the View or Narrative of in-
 teresting Events (*a*).

“ AND

(*a*) INTERJECTIONES a Græcis ad Adverbia refe-
 runtur, atque eos sequitur etiam Boethius. Et recte qui-
 dem de iis, quando casum regunt. Sed quando orationi
 solum inferuntur, ut nota affectûs, velut suspirii aut me-
 tûs, vix videntur ad classem aliquam pertinere, ut quæ
 NATURALES sint NOTÆ; non, aliarum vocum instar,
 ex instituto significant. Voss. de Artal. L. I. c. I. IN-
 TERJECTIO est Vox affectum mentis significans, ac citra
 verbi opem sententiam complens. Ibid. c. 3. Restat. clas-
 sium extrema, INTERJECTIO. Hujus appellatio non
 simi-

“ AND thus we have found that ALL Ch. V.
 “ WORDS ARE EITHER SIGNIFICANT BY
 “ THEMSELVES, OR ONLY SIGNIFICANT,
 U 2 “ WHEN

similiter se habet ac Conjunctionis. Nam cum hæc dicatur Conjunctio, quia jungat; Interjectio tamen, non quia interjacet, sed quia interjicitur, nomen accepit. Nec tamen de ἐσία ejus est, ut interjiciatur; cum per se compleat sententiam, nec raro ab eâ incipiat oratio. Ibid. L. IV. c. 28. INTERJECTIONEM non esse partem Orationis sic ostendo: Quod naturale est, idem est apud omnes: Sed gemitus & signa lætitiæ idem sunt apud omnes: Sunt igitur naturales. Si vero naturales, non sunt partes Orationis. Nam eæ partes, secundum Aristotelem, ex instituto, non naturæ, debent constare. Interjectionem Græci Adverbiis adnumerant; sed falso. Nam neque, &c. Sanct. Miner. L. I. c. 2. INTERJECTIONEM Græci inter Adverbia ponunt, quoniam hæc quoque vel adjungitur verbis, vel verba ei subaudiuntur. Ut si dicam—Papæ! quid video?—vel per se—Papæ!—etiamsi non addatur, Miror; habet in se ipsius verbi significationem. Quæ res maxime fecit Romanarum artium Scriptores separatim hanc partem ab Adverbiis accipere; quia videtur effectum habere in sese Verbi, et plenam motûs animi significationem, etiamsi non addatur Verbum, demonstrare. Interjectio tamen non solum illa, quæ dicunt Græci σχετλιασµόν, significat; sed etiam voces, quæ cujuscunque passionis animi pulsu per exclamationem interjiciuntur. Prisc. L. XV.

Ch. V. " WHEN ASSOCIATED—*that those significant by themselves, denote either SUBSTANCES or ATTRIBUTES, and are called for that reason SUBSTANTIVES and ATTRIBUTIVES—that the Substantives are either NOUNS or PRONOUNS—that the ATTRIBUTIVES are either PRIMARY or SECONDARY—that the Primary Attributes are either VERBS, PARTICIPLES, or ADJECTIVES; the Secondary, ADVERBS—Again, that the Parts of Speech, only significant when associated, are either DEFINITIVES or CONNECTIVES—that the Definitives are either ARTICULAR, or PRONOMINAL—and that the Connectives are either PREPOSITIONS or CONJUNCTIONS.*"

AND thus have we resolved LANGUAGE, AS A WHOLE INTO ITS CONSTITUENT PARTS, which was the first thing, that we proposed, in the course of this Inquiry (b).

BUT

(b) See before, p. 7.

BUT now as we conclude, methinks I Ch. V.
hear some Objector, demanding with an
air of pleasantry, and ridicule—" *Is there*
" no speaking then without all this trouble?
" Do we not talk every one of us, as well
" unlearned, as learned; as well poor Pea-
" sants, as profound Philosophers?" We
may answer by interrogating on our part
—Do not those same poor Peasants use
the Levar and the Wedge, and many
other Instruments, with much habitual
readiness? And yet have they any con-
ception of those Geometrical Principles,
from which those Machines derive their
Efficacy and Force? And is the Ignorance
of these Peasants, a reason for others to
remain ignorant; or to render the Subject
a less becoming Inquiry? Think of Ani-
mals, and Vegetables, that occur every
day—of Time, of Place, and of Motion
—of Light, of Colours, and of Gravita-
tion—of our very Senses and Intellect,
by which we perceive every thing else—

Ch. V. THAT they are, we all know, and are
 { perfectly satisfied—WHAT they are, is
 a Subject of much obscurity and doubt.
 Were we to reject this last Question, be-
 cause we are certain of the first, we should
 banish all Philosophy at once out of the
 world (c).

BUT a graver Objector now accosts us,
 “ *What (says he) is the UTILITY?*
 “ *Whence the Profit, where the Gain?*”
 Every Science whatever (we may an-
 swer) has its Use. Arithmetic is excel-
 lent

(c) Ἄλλ' ἔτι πολλὰ τῶν ὄντων, ἃ τὴν μὲν ὑπαρξιν
 ἔχει γνωριμωτάτην, ἀγνωστοτάτην δὲ τὴν οὐσίαν· ὥσπερ
 ἢ κίνησις, καὶ ὁ τόπος, ἔτι δὲ μᾶλλον ὁ χρόνος.
 Ἐκάστου γὰρ τούτων τὸ μὲν εἶναι γνώριμον καὶ ἀναμφίλεκ-
 του· τίς δὲ ποτέ ἐστιν αὐτῶν ἡ οὐσία, τῶν χαλεπωτάτων
 ὁραθῆναι. Ἐπεὶ δὲ δὴ τί τῶν τοιούτων καὶ ἡ ψυχὴ· τὸ
 μὲν γὰρ εἶναι τι τὴν ψυχὴν, γνωριμώτατον καὶ φανε-
 ρώτατον· τί δὲ ποτέ ἐστιν, καὶ ῥάδιον καταμαθεῖν.
 Ἀλεξάνδ. Ἀφροδ. Περὶ ψυχῆς, Β'. p. 142.

lent for the gauging of Liquors ; Geome- Ch. V.
try, for the measuring of Estates ; Astro-
nomy, for the making of Almanacks ; and
Grammar perhaps, for the drawing of
Bonds and Conveyances.

THUS much to the *Sordid*—If the
Liberal ask for something better than this,
we may answer and assure them from the
best authorities, that every Exercise of the
Mind upon Theorems of Science, like
generous and manly Exercise of the
Body, tends to call forth and strengthen
Nature's original Vigour. Be the Sub-
ject itself immediately lucrative or not,
the Nerves of Reason are braced by the
mere Employ, and we become abler Ac-
tors in the Drama of Life, whether our
Part be of the busier, or of the sedater
kind.

Ch. V. PERHAPS too *there is a Pleasure even in Science itself*, distinct from any End, to which it may be farther conducive. Are not Health and Strength of *Body* desirable for their own sakes, tho' we happen not to be fated either for Porters or Draymen ; And have not Health and Strength of *Mind* their intrinsic Worth also, tho' not condemned to the low drudgery of sordid Emolument ? Why should there not be a Good (could we have the Grace to recognize it) *in the mere Energy of our Intellect*, as much as in Energies of lower degree ? The Sportsman believes there is Good in his Chace ; the Man of Gaiety, in his Intrigue ; even the Glutton, in his Meal. We may justly ask of these, *why they pursue such things* ; but if they answer, *they pursue them, because they are GOOD*, it would be folly to ask them farther, WHY *they PURSUE what is GOOD*. It might well in such case be replied on
their

their behalf (how strange soever it may Ch. V.
at first appear) *that if there was not some- }*
thing GOOD, which was in no respect USE-
FUL, even things useful themselves could not
possibly have existence. For this is in fact
no more than to assert, that some things
are ENDS, some things are MEANS, and
that if there were NO ENDS, there could
be of course NO MEANS.

IT should seem then the Grand Question
was, WHAT IS GOOD—that is to say,
what is that which is desirable, not for
something else, but for itself; for whe-
ther it be the Chace, or the Intrigue, or
the Meal, may be fairly questioned, since
Men in each instance are far from being
agreed.

IN the mean time it is plain from daily
experience, there are infinite Pleasures,
Amusements, and Diversions, some for
Summer, others for Winter; some for
Country

Ch. V. Country, others for Town; some, *easy*,
 indolent, and soft; others, boisterous, ac-
 tive, and rough; a multitude diversified to
 every taste, and which for the time are
 enjoyed as PERFECT GOOD, *without a*
thought of any End, that may be farther
obtained. Some Objects of this kind are at
 times sought by all men, excepting alone
 that contemptible Tribe, who, from a
 love to the Means of life wholly forget-
 ting its End, are truly for that reason
 called *Misers*, or Miserable.

If there be supposed then a Pleasure,
 a Satisfaction, a Good, a Something valu-
 able for its self without view to any thing
 farther, in so many Objects of the *sub-*
ordinate kind; shall we not allow the same
 praise to the *sublimest* of all Objects? Shall
 THE INTELLECT alone feel no pleasures
in its Energy, when we allow them to the
 grossest Energies of Appetite, and Sense?
 Or if the Reality of all Pleasures and Goods
 were

were to be controverted, may not the *Intellectual* Sort be defended, as rationally as any of them? Whatever may be urged in behalf of the rest (for we are not now arraigning them) we may safely affirm of INTELLECTUAL GOOD, that it is "the Good of that Part, which is most excellent within us; that it is a Good accommodated to all Places and Times; which neither depends on the will of others, nor on the affluence of external Fortune; that it is a Good, which decays not with decaying Appetites, but often rises in vigour, when those are no more (*d*)."

THERE is a Difference, we must own, between this *Intellectual* Virtue, and *Moral* Virtue. MORAL VIRTUE, from its Employment, may be called more HUMAN,
as

(*d*) See Vol. I. p. 119, 120, &c.

Ch. V. as it tempers our Appetites to the purposes of human Life. But INTELLECTUAL VIRTUE may be surely called more DIVINE, if we consider the Nature and Sublimity of its End.

INDEED for *Moral Virtue*, as it is almost wholly conversant about Appetites, and Affections, either to reduce the natural ones to a proper Mean, or totally to expel the unnatural and vitious, it would be impious to suppose THE DEITY to have occasion for such an Habit, or that any work of this kind should call for his attention. Yet GOD IS, and LIVES. So we are assured from Scripture it self. What then may we suppose the DIVINE LIFE to be? Not a Life of Sleep, as Fables tell us of *Endymion*. If we may be allowed then to conjecture with a becoming reverence, what more likely, than A PERPETUAL ENERGY OF THE PUREST INTELLECT ABOUT THE FIRST, ALL-COMPREHENSIVE

COMPREHENSIVE OBJECTS OF INTEL-
LECTION, WHICH OBJECTS ARE NO
OTHER THAN THAT INTELLECT IT-
SELF? For in pure INTELLECTION it
holds the reverse of all Sensation, that
THE PERCEIVER AND THING PER-
CEIVED are ALWAYS ONE AND THE
SAME (e).

IT

(e) 'Εἰ ἔν ᾧ τὸς εὖ ἔχει, ὡς ἡμεῖς ποτε, ὁ Θεὸς αἰὲν,
θαυμαστόν· εἰ δὲ μᾶλλον, ἔτι θαυμασιώτερον· ἔχει δὲ
ᾧδε, καὶ ζωὴ δὲ γε ὑπάρχει· ἡ γὰρ Νῦ ἐνέργεια, ζωή·
'Εκεῖνος δὲ, ἡ ἐνέργεια· ἐνέργεια δὲ ἡ καθ' αὐτήν, ἐκείνη
ζωὴ ἀρίστη καὶ αἰδῖος. Φαμὲν δὲ τὸν Θεὸν εἶναι ζῶον
αἰδῖον, ἀριστον· ὥς τε ζωὴ καὶ αἰὼν συνεχὴς καὶ αἰδῖος
ὑπάρχει τῷ Θεῷ· ΤΟΤΤΟ γὰρ Ο ΘΕΟΣ. Τῷ
μετὰ τὰ φῦσ' Α'. Ζ'. It is remarkable in Scripture
that GOD is peculiarly characterized as A LIVING
GOD, in opposition to all false and imaginary Deities,
of whom some had no pretensions to Life at all ; others
to none higher than that of Vegetables or Brutes ; and
the best were nothing better than illustrious Men, whose
existence was circumscribed by the short period of Hu-
manity.

To

Ch. V. IT was Speculation of this kind concerning THE DIVINE NATURE, which induced one of the wisest among the Antients to believe—" That the Man, " who could live in the pure enjoyment " of his *Mind*, and who properly cultivated that *divine* Principle, was *happiest* " in himself, and *most beloved by the Gods*. " For if the Gods had any regard to " what pass among Men (as it appeared " they had) it was probable they should " rejoice in *that which was most excellent*, " and by nature *the most nearly allied to* " *themselves* ; and, as this was MIND, " that they should requite the Man, who " most loved and honoured *This*, both " from his regard to that which was " *dear*

To the passage above quoted, may be added another, which immediately precedes it. 'Αὐτὸν δὲ νοεῖ ὁ νῦν κατὰ μετάληψιν τῆ νοητῆ· νοητὸς γὰρ γίνεται, διγίγνυν καὶ νοῶν' ὥς TATTON NOYΣ KAI NOHTON.

“ *dear* to themselves, and from his act-Ch. V.
 “ ing a Part, which was laudable and
 “ right (*f*).”

AND thus in all SCIENCE there is
 something *valuable for itself*, because it
 contains within it something which is
divine.

(*f*) Ἡθικ. Νικομαχ. τὸ Κ'. κεφ. η'.

End of the SECOND BOOK.

H E R-

1


HERMES

OR A PHILOSOPHICAL INQUIRY
CONCERNING UNIVERSAL GRAMMAR.

BOOK III.

CHAP. I.

*Introduction—Division of the Subject into
its principal Parts.*

SOME things the MIND performs Ch. I.
thro' the BODY; as for example, 
the various Works and Energies of
Art. Others it performs *without such Me-*
dium; as for example, when it thinks,
and reasons, and concludes. Now tho'
the Mind, in either case, may be called
the Principle or Source, yet are these last

X

more

Ch. I. more properly *its own* peculiar Acts, as
 being immediately referable to its own innate Powers. And thus is MIND *ultimately the Cause of all*; of every thing at least that is *Fair and Good*.

AMONG those Acts of Mind more immediately its own, that of *mental Separation* may be well reckoned one. *Corporeal* Separations, however accurate otherwise, are in one respect incomplete, as they may be repeated without end. The smallest Limb, severed from the smallest Animalcule (if we could suppose any instrument equal to such dissection) has still a triple Extension of length, breadth, and thickness; has a figure, a colour, with perhaps many other qualities; and so will continue to have, tho' thus divided to infinity. But (a) the *Mind* surmounts all power of *Concretion*,

(a) *Itaque Naturæ faciendæ est prorsus Solutio & Separatio; non per Ignem certe, sed per Mentem, tanquam ignem divinum.* Bacon. Organ. Lib. II. 16.

cretion, and can place in the simplest Ch. I. manner every Attribute by itself; convex without concave; colour without superficies; superficies without Body; and Body without its Accidents; as distinctly each one, as tho' they had never been united.

AND thus it is that it penetrates into the recesses of all things, not only dividing them, as *Wholes*, into their *more conspicuous Parts*, but persisting, till it even separate those *Elementary Principles*, which, being blended together after a more mysterious manner, are united in the *minuteſt Part*, as much as in the *mightieſt Whole* (b).

NOW if MATTER and FORM are among these Elements, and deserve perhaps to be esteemed as *the principal* among them, it may not be foreign to the Design of this Treatise, to seek whether *these*, or *any things analogous to them*, may be found in

X 2

SPEECH

(b) See below, p. 312.

Ch. I. SPEECH or LANGUAGE (c). This therefore we shall attempt after the following method.

EVERY

(c) See before p. 2. 7. MATTER and FORM (in Greek ΤΑΗ and ΕΙΔΟΣ) were Terms of great import in the days of antient Philosophy, when things were scrutinized rather at their beginning than at their End. They have been but little regarded by modern Philosophy, which almost wholly employs itself about the last order of Substance, that is to say, the *tangible, corporeal or concrete*, and which acknowledges no separations even in this, but those made by mathematical Instruments or Chemical Process.

The original meaning of the Word ΤΑΗ, was SYLVA, a WOOD. Thus *Homer*,

—Τρίμυε δ' ἔρεα μακρὰ κ' ΤΑΗ,
Ποσσὶν ὑπ' ἀθανάτοισι Ποσειδάωνος ἰόντος.

*As Neptune pass, the Mountains and the Wood
Trembled beneath the God's immortal Feet.*

Hence as WOOD was perhaps the first and most useful kind of Materials, the Word "Τλη, which denoted it, came to be by degrees extended, and at length to denote MATTER or MATERIALS in general. In this sense Brass was called the "Τλη or *Matter* of a Statue; Stone, the "Τλη or *Matter* of a Pillar; and so in other instances. The *Platonic Chalcidius*, and other Authors

EVERY thing in a manner, whether Ch. I.
 natural or artificial, is in its constitution }
 com-

Authors of the latter Latinity use *SYLVA* under the same extended and comprehensive Signification.

Now as the Species of *Matter* here mentioned, (Stone, Metal, Wood, &c.) occur most frequently in common life, and are all nothing more than natural Substances or Bodies, hence by the Vulgar, *MATTER* and *BODY* have been taken to denote the same thing; *Material* to mean *Corporeal*; *Immaterial*, *Incorporeal*, &c. But this was not the Sentiment of Philosophers of old, by whom the Term *Matter* was seldom used under so narrow an acceptance. By these, every thing was called *ΤΛΗ*, or *MATTER*, whether corporeal or incorporeal, which was *capable of becoming something else, or of being moulded into something else*, whether from the operation of Art, of Nature, or a higher Cause.

In this sense they not only called *Βράσι* the *Τλη* of a Statue, and Timber of a Boat, but Letters and Syllables they called the *Τλαι* of Words; Words or simple Terms, the *Τλαι* of Propositions; and Propositions themselves the *Τλαι* of Syllogisms. The *Stoicks* held all things out of our own power (*τὰ ἐκ ἐφ' ἡμῶν*) such as Wealth and Poverty, Honour and Dishonour,

Ch. I. is distinguished, and made to be its true
 and proper self,

HENCE

this supreme Intelligence has been called ΕΙΔΟΣ ΕΙΔΩΝ, THE FORM OF FORMS, as being the Fountain of all Symmetry, of all Good, and of all Truth; and as imparting to every Being those *essential* and *distinctive* Attributes. which make it to be *itself*, and *not any thing else*.

And so much concerning FORM, as before concerning MATTER. We shall only add, that it is in the *uniting* of these, that every thing generable begins to exist; in their *separating*, to *perish* and *be at an end*—that while the two co-exist, they co-exist not by *juxta-position*, like the stones in a wall, but by a more *intimate Co-incidence*, complete in the minutest part—that hence, if we were to persist in dividing any substance (for example Marble) to infinity, there would still remain after every section both *Matter* and *Form*, and these as perfectly united, as before the Division began—lastly, that they are both *pre-existing* to the Beings, which they constitute; the *Matter* being to be found in the world at large; the *Form*, if artificial, pre-existing within the *Artificer*, or if natural, within the *supreme Cause*, the Sovereign Artist of the Universe,

—*Pulchrum pulcherrimus ipse*
Mundum mente gerens, similique in imagine formans.

Even

HENCE LANGUAGE, if compared ac- Ch. I.
cording to this notion to the murmurs of }
a

Even without speculating so high as this, we may see among all animal and vegetable Substances, the Form pre-existing in their *immediate generating Cause*; Oak being the parent of Oak, Lion of Lion, Man of Man, &c.


Cicero's account of these Principles is as follows.

MATTER.

Sed subjunctam putant omnibus sine ulla specie, atque carentem omni illa qualitate (faciamus enim tractando usitatus hoc verbum et tritius) MATERIAM quandam, ex qua omnia expressa atque efficta sint: (quæ tota omnia accipere possit, omnibusque modis mutari atque ex omni parte) eoque etiam interire, non in nihilum, &c. Acad. I. 8.

FORM.

Sed ego sic statuo, nihil esse in ullo genere tam pulchrum, quo non pulchrius id sit, unde illud, ut ex ore aliquo, quasi imago, exprimatur, quod neque oculis, neque auribus, neque ullo sensu percipi potest: cogitatione tantum et mente complectimur.—HAS RERUM FORMAS appellat Ideas ille non intelligendi solum, sed etiam dicendi gravissimus auctor et magister, Plato: easque gigni negat, et ait semper esse, ac ratione et intelligentiâ contineri: cætera nasci, occidere, fluere, labi; nec diutius esse uno et eodem

Ch. I. a Fountain, or the dashings of a Cataract,  has *in common* this, that like them, *it is* a SOUND. But then on the contrary it has *in peculiar* this, that whereas those Sounds have *no Meaning or Signification*, to Language a MEANING or SIGNIFICATION *is essential*. Again, *Language*, if compared to the Voice of irrational Animals, has *in common* this, that like them, *it has a Meaning*. But then it has this *in peculiar* to distinguish it from them, that whereas the *Meaning* of those Animal Sounds is derived *from NATURE*, that of Language is derived, not from Nature, but *from COMPACT (d)*.

FROM

eodem statu. Quidquid est igitur, de quo ratione et viâ disputetur, id est ad ultimam sui generis Formam speciemque redigendum. Cic. ad M. Brut. Orat.

(d) The *Peripatetics* (and with just reason) in all their definitions as well of Words as of Sentences, made it a part of their character to be significant *κατὰ συνθήκην*, by *Compact*. See *Aristot. de Interp. c. 2. 4.* *Boethius* translates the Words *κατὰ συνθήκην*, *ad placitum*,

From hence it becomes evident, that Ch. I. LANGUAGE, taken in the most comprehensive view, *implies certain Sounds, having certain Meanings*; and that of these two Principles, the SOUND is as the MATTER, common (like other Matter) to many different things; the MEANING as that peculiar and characteristic FORM, by which the Nature or Essence of Language becomes complete.

ium, or secundum placitum, and thus explains them in his comment—SECUNDUM PLACITUM vero est, quod secundum quandam positionem, placitumque ponentis aptatur; nullum enim nomen naturaliter constitutum est, neque unquam, sicut subiecta res à naturâ est, ita quoque a naturâ veniente vocabulo nuncupatur. Sed hominum genus, quod et ratione, et oratione vigeret, nomina posuit, eaque quibus libuit literis syllabisque conjungens, singulis subiectarum rerum substantiis dedit. Boeth. in Lib. de Interpret. p. 308.

C H A P. II.

*Upon the Matter, or common Subject of
Language.*

Ch. II. **T**HE TAH or MATTER OF LANGUAGE comes first to be considered, a Subject, which Order will not suffer us to omit, but in which we shall endeavour to be as concise as we can. Now this TAH or Matter is SOUND, and SOUND is *that Sensation peculiar to the Sense of Hearing, when the Air hath felt a Percussion, adequate to the producing such Effect (a).*

As

(a) This appears to be *Priscian's* Meaning when he says of a VOICE, what is more properly true of SOUND in general, that it is—*sonum sensibile aurium, id est, quod propriè auribus accidit.* Lib. I. p. 537.

The following account of the *Stoics*, which refers the cause of SOUND to an *Undulation in the Air propagated circularly*, as when we drop a stone into a Cistern of water, seems to accord with the modern Hypothesis,
and

As the Causes of this Percussion are Ch. II. various, so from hence *Sound* derives the Variety of its Species.

FARTHER, as all these Causes are either Animal or Inanimate, so the two grand *Species* of Sounds are likewise *Animal* or *Inanimate*.

THERE is no peculiar Name for *Sound Inanimate*; nor even for that of Animals, when made by the trampling of their Feet, the fluttering of their Wings, or any other Cause, which is merely *accidental*. But that,

and to be as plausible as any—Ἀκούειν δὲ, τὴ μεταξὺ τῆ τε Φωνούντος καὶ τῆ ἀκούντος ἀέρος πληττομένη σφαιροειδῶς, ἔτα κυματούμενη, καὶ ταῖς ἀκοαῖς προσπίπλουτος, ὡς κυματῆται τὸ ἐν τῇ δεξαμενῇ ὕδωρ κατὰ κύκλους ὑπὸ τῇ ἰμβληθέντος λίθου—Porro audire, cum is, qui medius inter loquentem, et audientem est, aer verberatur orbiculariter, deinde agitated auribus influit, quemadmodum et cisternæ aqua per orbes injecto agitur lapide. Diog. Laert. VII.

Ch. II. *that, which they make by proper Organs,*
in consequence of some Sensation or inward
Impulse, such Animal Sound is called a
VOICE.

As Language therefore implies that Sound called HUMAN VOICE; we may perceive that *to know the Nature and Powers of the Human Voice*, is in fact *to know THE MATTER or common Subject of Language.*

Now the Voice of Man, and it should seem of all other Animals, is formed by certain Organs between the Mouth and the Lungs, and which Organs maintain the intercourse between these two. The Lungs furnish Air, out of which the Voice is formed; and the Mouth, when the Voice is formed, serves to publish it abroad.

WHAT these Vocal Organs precisely are, is not in all respects agreed by Philosophers

fophers and Anatomists. Be this as it Ch. II.
will, it is certain that the *mere primary and*
simple Voice is completely formed, before ever
it reach the Mouth, and can therefore (as
well as Breathing) find a Passage thro' the
Nose, when the Mouth is so far stopt, as
to prevent the least utterance.

Now *pure and simple VOICE*, being thus
produced, is (as before was observed)
transmitted to the Mouth. HERE then, by
means of certain *different Organs*, which
do not change its primary Qualities, but
only superadd others, it receives *the Form*
or Character of ARTICULATION. For
ARTICULATION is in fact nothing else,
than *that Form or Character, acquired to*
simple Voice, by means of the Mouth and
its several Organs, the Teeth, the Tongue,
the Lips, &c. The Voice is not by Ar-
ticulation made more grave or acute, more
loud or soft (which are its *primary Qua-*
lities) but it acquires to these Characters
certain

Ch. II. certain *others additional*, which are perfectly adapted to exist along with them (b).

THE

(b) The several Organs above mentioned not only serve the purposes of *Speech*, but those very different ones likewise of *Mastication* and *Respiration*; so frugal is Nature in thus assigning them double duty, and so careful to maintain her character of *doing nothing in vain*.

He, that would be informed, how much better the Parts here mentioned are framed for *Discourse* in *Man*, who is a *Discursive Animal*, than they are in other *Animals*, who are not so, may consult *Aristotle* in his *Treatise de Animal. Part. Lib. II. c. 17. L. III. c. 1. 3. De Animâ. L. II. c. 8. § 23, &c.*

And here by the way, if such Inquirer be of a *Genius* truly modern, he may possibly wonder how the *Philosopher*, considering (as it is modestly phrased) the *Age* in which he lived, should know so much, and reason so well. But if he have any taste or value for antient literature, he may with much juster cause wonder at the *Vanity* of his *Contemporaries*, who dream all *Philosophy* to be the *Invention* of their own *Age*, knowing nothing of those *Antients* still remaining for their perusal, tho' they are so ready on every occasion to give the preference to *themselves*.

The following account from *Ammonius* will shew whence the *Notions* in this chapter are taken, and what

THE *simplest* of these new Characters Ch. II.
are those acquired thro' the mere Openings }
of

what authority we have to distinguish VOICE from mere SOUND; and ARTICULATE VOICE from SIMPLE VOICE.

Καὶ ΨΟΦΟΣ μὲν ἐστὶ πλεῖστη αἴρος αἰσθητὴ ἀκοῇ·
ΦΩΝΗ δὲ, ψόφος ἐξ ἐμφυχῆ γινόμενος, ὅταν διὰ
τῆς συστολῆς τῆ θώρακος ἐκθλιβόμενος ἀπὸ τῆ πνεύμενης
ὁ εἰσπνευθεὶς αἶρ προσπίπῃ ἀθρόως τῇ καλκμένῃ τρα-
χείᾳ ἀρτηρίᾳ, καὶ τῇ ὑπερώᾳ, ἥτοι τῷ γαργαρεῶνι, καὶ
διὰ τῆς πλεῖστης ἀποτελῇ τινὰ ἤχου αἰσθητὸν, κατὰ τινα
ῥημὴν τῆς ψυχῆς· ὅπερ ἐπὶ τῶν ἐμπνευστῶν παρὰ τοῖς
μουσικοῖς καλκμένων ὀργάνων συμβαίνει, οἷον αὐλῶν καὶ
συρίγγων· τῆς γλώττης, καὶ τῶν ὀδόντων, καὶ χειλέων
πρὸς μὲν ΤΗΝ ΔΙΑΛΕΚΤΟΝ ἀναγκαίῳ ὄντων,
πρὸς δὲ ΤΗΝ ἈΠΛΩΣ ΦΩΝΗΝ ἢ πάντως συμ-
βαλλομένων.—*Estque SONUS, ictus aeris qui auditu sen-*
titur: VOX autem est sonus, quem animans edit, cum per
thoracis compressionem aer attritus a pulmone, elisus simul
totus in arteriam, quam asperam vocant, et palatum, aut
gurgulionem impingit, et ex ictu sonum quendam sensibilem
pro animi quodam impetu perficit. Id quod in instrumentis
quæ quia inflant, ideo ἐμπνευστὰ a musicis dicuntur, usû
venit, ut in tibiis, ac fistulis contingit, cum lingua, dentes,
labiaque ad loquelam necessaria sint, ad vocem vero simpli-
cem non omnino conferant. Ammon. in Lib. de Interpr.
p. 25. b. Vid. etiam Boerhaave Institut. Medic.
Sect. 626. 630.

h. II. *of the Mouth*, as these Openings differ in giving the Voice a Passage. It is the Variety of Configurations in these Openings only, which gives birth and origin to the several VOWELS; and hence it is they derive their Name, by being thus *eminently Vocal* (c). and *easy to be sounded of themselves alone*.

THERE are other articulate Forms, which the Mouth makes not by mere Openings, but by *different Contacts of its different parts*; such for instance, as it makes by the Junction of the two Lips, of the Tongue with

It appears that the *Stoics* (contrary to the notion of the *Peripatetics*) used the word ΦΩΝΗ to denote SOUND in general. They defined it therefore to be—Τὸ ἴδιον αἰσθητὸν ἀκοῆς, which justifies the definition given by *Priscian*, in the Note preceding. ANIMAL SOUND they defined to be—Ἀπὸ ὁρμῆς πεπληγμένος, *Air struck* (and so made audible) *by some animal impulse*; and HUMAN or RATIONAL SOUND they defined—Ἐναρθεὶς καὶ ἀπὸ διανοίας ἐκπεμπομένη, *Sound articulate and derived from the discursive faculty*. *Diog. Laert.* VII. 55.
(c) ΦΩΝΗΝΤΑ.

with the Teeth, of the Tongue with the Ch. II.
 Palate, and the like.

Now as all these several Contacts, unless some Opening of the Mouth either immediately precede, or immediately follow, would rather occasion Silence, than to produce a Voice; hence it is, that with some such Opening, either previous or subsequent, they are always connected. Hence also it is, that the *Articulations so produced* are called CONSONANT, because they sound not of themselves, and from their own powers, but *at all times in company with some auxiliary Vowel (d).*

THERE are other subordinate Distinctions of these primary Articulations, which to enumerate would be foreign to the design of this Treatise.

IT is enough to observe, that they are all denoted by the common Name of ELE-

Y 2

MENT

(d) ΣΤΜΦΩΝΑ.

Ch. II. MENT (*e*), in as much as every Articulation of every other kind is from them derived, and into them resolved. Under their *smallest* Combination they produce a *Syllable*; Syllables properly combined produce a *Word*; Words properly combined produce a *Sentence*; and Sentences properly combined produce an *Oration* or *Discourse*.

AND thus it is that to Principles *apparently* so trivial (*f*), as about twenty plain ele-

(*e*) The *Stoic* Definition of an ELEMENT is as follows—"Ἐστὶ οὐδὲ στοιχεῖον, ἐξ οὗ πρῶτον γίνεται τὰ γινόμενα, καὶ εἰς ὃ ἔσχατον ἀναλύεται. An ELEMENT is that, out of which, as their first Principle, things generated are made, and into which, as their last remains, they are resolved. *Diog. Laert.* VII. 176. What *Aristotle* says upon ELEMENTS with respect to the Subject here treated, is worth attending to—Φωνῆς στοιχεῖα, ἐξ ὧν σύγκειται ἡ φωνή, καὶ εἰς ἃ διακρίνεται ἔσχατα· ἐκείνα δὲ μηκέτι εἰς ἄλλας φωνὰς ἐτίρας τῶν εἰς αὐτῶν. The ELEMENTS OF ARTICULATE VOICE are these things, out of which the VOICE is compounded, and into which, as its last remains, it is divided: the Elements themselves being no farther divisible into other articulate Voices, differing in Species from them. *Metaph.* V. c. 3.

(*f*) The *Egyptians* paid divine Honours to the Inventor of Letters, and Regulator of Language, whom they

elementary Sounds, we owe that variety Ch. II.
 of articulate Voices, which have been suf-
 ficient to explain the Sentiments of so in-
 numerable a Multitude, as all the present
 and past Generations of Men.

IT

they called THEUTH. By the GREEKS he was wor-
 shipped under the Name of HERMES, and represented
 commonly by a *Head alone without other Limbs*, stand-
 ing upon a *quadrilateral Basis*. The Head itself was
 that of a *beautiful Youth*, having on it a *Petasis*, or
Bonnet, adorned with two Wings.

There was a peculiar reference in this Figure to the
 ΕΡΜΗΣ ΛΟΓΙΟΣ, THE HERMES OF LAN-
 GUAGE OR DISCOURSE. He possessed no other part
 of the human figure but the HEAD, because *no other*
was deemed requisite to rational Communication. Words
 at the same time, the medium of this Communication,
 being (as *Homer* well describes them) *ἑρμα ἄλγεοντα*,
Winged Words, were represented in their *Velocity* by the
 WINGS of his Bonnet.

Let us suppose such a HERMES, having the *Front of*
his Basis (the usual place for Inscriptions) *adorned with*
some old Alphabet, and having a *Veil flung across*, by
 which that Alphabet is *partly covered*. Let A YOUTH
 be seen *drawing off this Veil*; and A NYMPH, near the
 Youth, *transcribing what She there discovers*.

Such a Design would easily indicate its Meaning.
 THE YOUTH we might imagine to be THE GENIUS

Ch. II. IT appears from what has been said,
 that THE MATTER or COMMON SUBJECT
 OF LANGUAGE IS *that Species of Sounds*
called VOICES ARTICULATE.

WHAT

OF MAN (*Naturæ Deus humanæ*, as Horace styles him;) THE NYMPH to be ΜΝΗΜΟΣΤΗΝΗ, or MEMORY; as much as to insinuate that "MAN, for the Preservation of his *Deeds and Inventions*, was necessarily obliged to have recourse to LETTERS; and that MEMORY, being conscious of her own *Insufficiency*, was glad to avail herself of so valuable an Acquisition."

MR. STUART, well known for his accurate and elegant Edition of *the Antiquities of Athens*, has adorned this Work with a Frontispiece agreeable to the above Ideas, and that in a Taste truly *Attic and Simple*, which no one possesses more eminently than himself.

As to HERMES, his History, Genealogy, Mythology, Figure, &c. Vid. *Platon. Phileb.* T. II. p. 18. *Edit. Serran. Diod. Sic. L. I. Horat. Od. X. L. I. Hesiod. Theog. V. 937. cum Comment. Joan. Diaconi. Thucid. VI. 27. et Scholiast. in loc. Pighium apud Gronov. Thesaur. T. IX. p. 1164.*

For the value and importance of Principles, and the difficulty in attaining them, see *Aristot. de Sophist. Elench. c. 34.*

The

WHAT remains to be examined in the Ch. II. following Chapter, is Language under its characteristic and peculiar FORM, that is to say, Language considered, not with respect to *Sound*, but to *Meaning*.

The following Passage, taken from that able Mathematician *Tacquet*, will be found peculiarly pertinent to what has been said in this chapter concerning *Elementary Sounds*, p. 324, 325.

Mille miliones scriptorum mille annorum millionibus non scribent omnes 24 litterarum alphabeti permutationes, licet singuli quotidie absoluerent 40 paginas, quarum unaquæque contineret diversos ordines litterarum 24. Tacquet Arithmetica Theor. p. 381. Edit. Antverp. 1663.

C H A P. III.

*Upon the Form, or peculiar Character of
Language.*

Ch. III. **W**HEN to any articulate Voice there accedes *by compact* a Meaning or Signification, such Voice by such accession is then called A WORD; and many Words, possessing their Significations (as it were) *under the same Compact* (a), unite in constituting a PARTICULAR LANGUAGE.

IT

(a) See before Note (c) p. 314. See also Vol. I. Treatise II. c. 1. Notes (a) and (c).

The following Quotation from *Ammonius* is remarkable—Καθάπερ ἔν τὸ μὲν κατὰ τόπον κινεῖσθαι, φύσει, τὸ δὲ ὀρχεῖσθαι, θίσει καὶ κατὰ συνθήκην, καὶ τὸ μὲν ξύλον, φύσει, ἡ δὲ θύρα, θίσει· ἔτω καὶ τὸ μὲν φωνεῖν, φύσει, τὸ δὲ δι' ὀνομάτων ἢ ῥημάτων σημαίνειν, θίσει—καὶ ἔοικε τὴν μὲν φωνητικὴν δύναμιν, ὄργανον ἔσαν τῶν ψυχικῶν ἐν ἡμῖν δυνάμεων γνωστικῶν, ἢ ὀρεκτικῶν, κατὰ φύσιν ἔχειν ὁ ἄνθρωπος παραπλησίως τοῖς αλόγοις ζώοις.

It appears from hence, that A WORD Ch. III.
 may be defined a *Voice articulate*, and sig-
nificant by Compact—and that LANGUAGE
 may be defined a *System of such Voices*, so
significant.

It is from notions like these concern-
 ing Language and Words, that one may
 be

ζώοις· τὸ δὲ οὐόμασιν, ἢ ῥήμασιν, ἢ τοῖς ἐκ τάτων συγ-
 κειμένοις λόγοις χρῆσθαι πρὸς τὴν σημασίαν (ἐκέτι
 φύσει ἔστιν, ἀλλὰ θέσει) ἐξαιρετον ἔχειν πρὸς τὰ ἄλογα
 ζῶα, διότι καὶ μόνον τῶν ζυητῶν αὐτοκινήτη μετέχει
 ψυχῆς, καὶ τεχνικῶς ἐνεργεῖν δυναμένης, ἵνα καὶ ἐν αὐτῷ
 τῷ φωνεῖν ἡ τεχνικὴ αὐτῆς διακρίνηται δύναμις· δηλῶσι
 δὲ ταῦτα οἱ εἰς κάλλος συντιθέμενοι λόγοι μετὰ μέτρων,
 ἢ ἀνευ μέτρων. *In the same manner therefore, as local*
Motion is from Nature, but Dancing is something posi-
tive; and as Timber exists in Nature, but a Door is
something positive; so is the power of producing a vocal
Sound founded in Nature, but that of explaining ourselves
by Nouns, or Verbs, something positive. And hence it is,
that as to the simple power of producing vocal Sound (which
is as it were the Organ or Instrument to the Soul's facul-
ties of Knowledge or Volition) as to this vocal power I say,
Man seems to possess it from Nature, in like manner as
 irra-

Ch.III. be tempted to call LANGUAGE a kind of
 { PICTURE OF THE UNIVERSE, where the
 Words are as the Figures or Images of all
 particulars.

AND yet it may be doubted, how far
 this is true. For if *Pictures* and *Images*
 are all of them *Imitations*, it will follow,
 that whoever has natural faculties to know
 the

irrational animals: but as to the employing of Nouns, or Verbs, or Sentences composed out of them, in the explanation of our Sentiments (the thing thus employed being founded not in Nature, but in Position) this he seems to possess by way of peculiar eminence, because he alone of all mortal Beings partakes of a Soul, which can move itself, and operate artificially; so that even in the Subject of Sound his artificial Power shews itself; as the various elegant Compositions both in Metre, and without Metre, abundantly prove. Ammon. de Interpr. p. 51. a.

It must be observed, that *the operating artificially*, (*ἰεργεῖν τεχνητῶς*) of which Ammonius here speaks, and which he considers as a distinctive Mark peculiar to the Human Soul, means something very different from the mere producing works of elegance and design; else it could never be a mark of Distinction between Man, and many other Species of Animals, such as the Bee, the Beaver, the Swallow, &c. See Vol. I. p. 8, 9, 10. 158, 159, &c.

the Original, will by help of the same Ch. III.
 faculties know also its Imitations. But it
 by no means follows, that he who knows
 any Being, should know for that reason
 its *Greek* or *Latin* Name.

THE Truth is, that every Medium,
 through which we exhibit any thing to
 another's Contemplation, is either derived
 from *Natural Attributes*, and then it is
 an IMITATION; or else from *Accidents*
quite arbitrary, and then it is a SYM-
 BOL (*b*).

Now,

(*b*) Διαφέρει δὲ τὸ ΟΜΟΙΩΜΑ τῷ ΣΥΜΒΟ-
 ΛΟΥ, καθόσον τὸ μὲν ὁμοίωμα τὴν φύσιν αὐτὴν τῷ
 πράγματι κατὰ τὸ δυνατόν ἀπεικονίζεσθαι βέλεται,
 καὶ ἐκ τῶν ἐφ' ἡμῖν αὐτὸ μεταπλάσσει· τὸ γὰρ ἐν τῇ
 εἰκόνι γεγραμμένον τῷ Σωκράτει ὁμοίωμα, εἰ μὴ καὶ τὸ
 φαλακρὸν, καὶ τὸ σιμὸν, καὶ τὸ ἐξώφθαλμον ἔχει τῷ
 Σωκράτει, ἐκείν' ἂν αὐτῷ λέγοιτο εἶναι ὁμοίωμα· τὸ
 δὲ γε σύμβολον, ἥτοι σημεῖον, (ἀμφότερα γὰρ ὁ φιλό-
 σοφος αὐτὸ ὀνομάζει) τὸ ὅλον ἐφ' ἡμῖν ἔχει, ἅτε καὶ
 ἐκ μόνης ὑφιστάμενον τῆς ἡμετέρας ἐπινοίας· οἷον, τῷ
 πότε δεῖ συμβάλλειν ἀλλήλοις τὰς πολεμῶντας, δύναται
 σύμ-

Ch.III. Now, if it be allowed that in far the greater part of things, not any of their *natural* Attributes are to be found in articulate Voices, and that yet thro' such Voices things of every kind are exhibited, it will follow that WORDS *must of necessity be* SYMBOLS, because it appears that they cannot be *Imitations*.

BUT here occurs a Question, which deserves attention—" Why in the common intercourse of men with men have Imitations been neglected, and Symbols
" pre-

σύμβολον εἶναι καὶ σάλπιγγος ἀπήχους, καὶ λαμπάδος
ρίψις, καθάπερ φησὶν Εὐριπίδης,

Ἐπεὶ δ' ἀφείθη τυρσὸς, ὡς τυρσενικῆς

Σάλπιγγος ἦχος, σῆμα φοινίου μάχης.

Δύναται δὲ τις ὑποθίσθαι καὶ δόρατος ἀνάτασιν, καὶ βέλους
ἄφαισιν, καὶ ἀλλὰ μυρία.—A REPRESENTATION or
RESEMBLANCE differs from a SYMBOL, in as much as
the Resemblance aims as far as possible to represent the
very nature of the thing, nor is it in our power to shift or
vary it. Thus a REPRESENTATION intended for So-
crates in a Picture, if it have not these circumstances pe-
culiar

“ preferred, although Symbols are only Ch.III,
 “ known by Habit or Institution, while
 “ Imitations are recognized by a kind of
 “ natural Intuition ?”—To this it may be
 answered, that if the Sentiments of the
 Mind, like the Features of the Face, were
 immediately visible to every beholder, the
 Art of Speech or Discourse would have
 been perfectly superfluous. But now,
 while our Minds lie enveloped and hid,
 and the Body (like a Veil) conceals every
 thing but itself, we are necessarily compelled,
 when we communicate our Thoughts,
 to

*cular to Socrates, the bald, the flat-nosed, and the Eyes
 projecting, cannot properly be called a Representation of
 him. But a SYMBOLE or SIGN (for the Philosopher
 Aristotle uses both names) is wholly in our own power,
 as depending singly for its existence on our imagination.
 Thus for example, as to the time when two armies
 should engage, the Symbol or Sign may be the sounding of
 a Trumpet, the throwing of a Torch, (according to what
 Euripides says,*


*But when the flaming Torch was hurl'd, the sign
 Of purple fight, as when the Trumpet sounds, &c.)*

*or else one may suppose the elevating of a Spear, the darting
 of a Weapon, and a thousand ways besides. Ammon.
 in Lib. de Interp. p. 17. b.*

Ch.III. to convey them to each other *through a Medium which is corporeal (c)*. And hence it is that all Signs, Marks, Imitations, and Symbols must needs be *sensible*, and addressed *as such* to the *Senses (d)*. Now THE SENSES, we know, never exceed their natural Limits; the Eye perceives no Sounds; the Ear perceives no Figures nor Colours. If therefore we were to converse, not by *Symbols* but by *Imitations*, as far as things are characterized by Figure

(c) Αἱ ψυχὰς αἱ ἡμέτεραι, γυμναὶ μὲν εἶσαι τῶν σωμάτων, ἠδύναντο δὲ αὐτῶν τῶν νοημάτων σημαίνειν ἀλλήλαις τὰ πράγματα. Ἐπειδὴ δὲ σώμασι συνδίδονται, δίκην νέφους περικαλύπτουσιν αὐτῶν τὸ νοερόν, ἰδεῖσθαι τῶν ὀνομάτων, δι' ὧν σημαίνουσιν ἀλλήλαις τὰ πράγματα. *Animi nostri a corporis compage secreti res vicissim animi conceptionibus significare possent: cum autem corporibus involuti sint, perinde ac nebulâ, ipsorum intelligendi vis obtegatur: quocirca opus eis fuit nominibus, quibus res inter se significarent.* Ammon. in Prædicam. p. 18. a.

(d) *Quicquid scindi possit in differentias satis numerosas, ad notionum varietatem explicandam (modo differentiarum illarum sensui perceptibiles sint) fieri potest vehiculum cogitationum de homine in hominem.* Bacon. de Augm. Scient. VI. 1.

gure and Colour, our Imitation would be Ch.III,
 necessarily thro' Figure and Colour also. 
 Again, as far as they are characterized by
 Sounds, it would for the same reason be
 thro' the Medium of Sounds. The like
 may be said of all the other Senses, the
 Imitation still shifting along with the Ob-
 jects imitated. We see then how *complicated*
such Imitation would prove.

IF we set LANGUAGE therefore, as a
Symbol, in opposition to *such Imitation*; if
 we reflect on the Simplicity of the one, and
 the Multiplicity of the other; if we con-
 sider the Ease and Speed, with which
 Words are formed (an Ease which knows
 no trouble or fatigue; and a*Speed, which
 equals the Progress of our very Thoughts).
 if we oppose to this the difficulty and
 length of Imitations; if we remember
 that some Objects are capable of no Imita-
 tions at all, but that all Objects univer-
 sally may be typified by Symbols; we may
 plainly

* *Επεα πλποίνοντα*—See before p. 325.

Ch.III. plainly perceive an Answer to the Question
 here proposed “ Why, in the common
 “ intercourse of men with men, Imita-
 “ tions have been rejected, and Symbols
 “ preferred.”

HENCE too we may perceive a Reason,
*why there never was a Language, nor in-
 deed can possibly be framed one, to express
 the Properties and real Essences of things,*
 as a Mirrour exhibits their Figures and
 their Colours. For if Language of itself
 imply nothing more, than *certain Species
 of Sounds with certain Motions concomitant;*
 if to some Beings^a Sound and Motion are
 no Attributes at all; if to many others,
 where Attributes, they are no way essen-
 tial (such as the Murmurs and Wavings
 of a Tree during a storm) if this be true—
 it is impossible the Nature of such Beings
 should be expressed, or the least essential
 Property be any way imitated, while be-
 tween *the Medium and themselves* there is
 nothing CONNATURAL (e).

IT

(e) See Vol. I. Treatise II. c. 3. p. 70.

It is true indeed, when *Primitives* were Ch.III.
 once established, it was easy to follow the
 Connection and Subordination of Nature;
 in the just deduction of *Derivatives* and
Compounds. Thus the Sounds, *Water*,
 and, *Fire*, being once annexed to those
 two Elements, it was certainly more natural
 to call Beings participating of the first,
Watry, of the last, *Fiery*, than to com-
 mute the Terms, and call them by the
 reverse. But why, and from what *natural*
Connections the Primitives themselves
 might not be commuted, it will be found,
 I believe, difficult to assign a Reason, as
 well in the instances before us, as in most
 others. We may here also see the Reason,
 why ALL LANGUAGE IS FOUNDED IN
 COMPACT, and not in Nature; for so are
 all Symbols, of which Words are a certain
 Species.

THE Question remains if Words are
 Symbols, then SYMBOLS OF WHAT?—

Z

If

Ch.III. If it be answered, OF THINGS, the Question returns, OF WHAT THINGS?—If it be answered, *of the several Individuals of Sense, the various particular Beings, which exist around us*—to this, it is replied, may be raised certain Doubts. In the first place every Word will be in fact a *proper Name*. Now if all Words are proper Names, how came Lexicographers, whose express business is to explain Words, either wholly to omit proper Names, or at least to explain them, not from their own Art, but from History?

AGAIN, if all *Words* are *proper Names*, then in strictness no Word can belong to more than one Individual. But if so, then, as *Individuals* are *infinite*, to make a perfect Language, *Words must be infinite also*. But if infinite, then *incomprehensible*, and never to be attained by the wisest Men; whose labours in Language upon this Hypothesis would be as idle as that study of infinite written Symbols, which

Mission-

Missionaries (if they may be credited) at- Ch.III.
tribute to the *Chineſe*. }

AGAIN, if all Words are proper Names, or (which is the ſame) the Symbols of *Individuals*; it will follow, as *Individuals* are not only *infinite*, but ever *paſſing*, that the Language of thoſe, who lived ages ago, will be as unknown *now*, as the very Voices of the Speakers. Nay the Language of every Province, of every Town, of every Cottage, muſt be every where different, and every where changing, ſince ſuch is the Nature of *Individuals*, which it follows.

AGAIN, if all Words are proper Names, the Symbols of *Individuals*, it will follow that in Language there can be no *general Propoſition*, becauſe upon the Hypotheſis all Terms are *particular*; nor any *Affirmative Propoſition*, becauſe no one *Individual in nature is another*. It remains, there can be no Propoſitions, but *Particular Negatives*.

Ch. III. *tives.* But if so, then is Language incapable of communicating *General Affirmative Truths*—If so, then of communicating *Demonstration*—If so, then of communicating *Sciences*, which are so many Systems of Demonstrations—If so, then of communicating *Arts*, which are the Theorems of Science applied practically—If so, we shall be little the better for it either in Speculation or in Practice (*e*). And so much for this Hypothesis; let us now try another.

IF WORDS are not the Symbols of *external Particulars*, it follows of course, they must be THE SYMBOLS OF OUR IDEAS: For this is evident, if they are not
 Symbols

(*e*) The whole of *Euclid* (whose Elements may be called the basis of Mathematical Science) is founded upon *general Terms*, and *general Propositions*, most of which are *affirmative*. So true are those Verses, however barbarous as to their stile,

*Syllogizari non est ex Particulari,
 Neve Negativis, rectè concludere si vis.*

Symbols of things *without*, they can only Ch.III.
be Symbols of something *within*.

HERE then the Question recurs, if SYMBOLS OF IDEAS, then of WHAT IDEAS? —OF SENSIBLE IDEAS.—Be it so, and what follows?—Every thing in fact, which has followed already from the supposition of their being the Symbols of *external Particulars*; and that from this plain and obvious reason, because the several *Ideas*, which *Particulars* imprint, must needs be as *infinite* and *mutable*, as they are themselves.

IF then Words are neither the Symbols of *external Particulars*, nor yet of *particular Ideas*, they can be SYMBOLS of nothing else, except of GENERAL IDEAS, because nothing else, except these, remains. —And what do we mean by GENERAL IDEAS?—We mean SUCH AS ARE COMMON TO MANY INDIVIDUALS; not only to Individuals which exist now, but which

Z 3

existed

Ch.III. existed in ages past, and will exist in ages
 ~ future; such for example, as the Ideas
 belonging to the Words, *Man, Lion, Cedar*.
 —Admit it, and what follows?—It fol-
 lows, that *if Words are the Symbols of such*
general Ideas, Lexicographers may find
 employ, though they meddle not with
proper Names.

IT follows that *one Word* may be, not
homonymously, but *truly and essentially com-*
mon to many Particulars, past present and
 future; so that however these Particulars
 may be *infinite*, and *ever fleeting*, yet Lan-
 guage notwithstanding may be *definite* and
steady. But if so, then attainable even by
 ordinary Capacities, without danger of in-
 curring the *Chinese Absurdity* *.

AGAIN, it follows that the Language
 of those, who lived ages ago, as far as it
 stands

* See p. 338, 339.

stands for the same general Ideas, may be as Ch.III. intelligible *now*, as it was *then*. The like } may be said of the same Language being accommodated to distant Regions, and even to distant Nations, amidst all the variety of *ever new* and *ever changing* Objects.


AGAIN, it follows that Language may be expressive of *general Truths*; and if so, then of Demonstration, and Sciences, and Arts; and if so, become subservient to purposes of every kind (*f*).

Now if it be true “that none of these
“ things could be asserted of Language,
“ were not Words the Symbols of *general*
“ *Ideas*—and it be further true, that these
“ things may be all undeniably asserted
“ of Language”—it will follow (and that
necessarily) that WORDS ARE THE SYM-
BOLS OF GENERAL IDEAS.

Z 4

AND

(*f*) See before Note (*e*).

Ch. III. And yet perhaps even here may be an  **Objection.** It may be urged, if Words are the Symbols of *general Ideas*, Language may answer well enough the purpose of Philosophers, who reason about *general*, and *abstract* Subjects—but what becomes of the business of ordinary Life? Life we know is merged in a multitude of *Particulars*, where an Explanation by Language is as requisite, as in the highest Theorems. The Vulgar indeed want it to *no other* End. How then can this End in any respect be answered, if Language be expressive of nothing farther than *general Ideas*?

To this it may be answered, that *Arts* surely respect the business of ordinary Life; yet so far are *general Terms* from being an Obstacle here, that without them no Art can be *rationaly* explained. How for instance should the measuring Artist ascertain to the Reapers the price of their labours, had not he first through *general*

Terms learnt those *general Theorems*, that Ch. III.
 respect the doctrine and practice of Men-
 suration ?

BUT suppose this not to satisfy a persevering Objector—suppose him to insist, that, admitting this to be true, *there were still a multitude of occasions for minute particularizing, of which it was not possible for mere Generals to be susceptible*—suppose, I say, such an Objection, what should we answer?—*That the Objection was just; that it was necessary to the Perfection and Completion of LANGUAGE, that it should be expressive of PARTICULARS, as well as of GENERALS.* We must however add, that its *general Terms* are by far its most *excellent* and *essential* Part, since from these it derives “that comprehensive *Universality*, that just proportion of *Precision* and *Permanence*, without which it could not possibly be either learnt, or understood, or applied to the purposes of Reasoning and
 “ Science;”

Ch.III. “ Science ; ” — that *particular* Terms have
 { their Utility and End, and that therefore
 care too has been taken for a supply of
 these.

ONE Method of expressing Particulars,
 is that of PROPER NAMES. This is the
 least artificial, because *proper Names* be-
 ing in every district arbitrarily applied,
 may be unknown to those, who know the
 Language perfectly well, and can hardly
 therefore with propriety be considered as
 parts of it. The other and more artificial
 Method is that of DEFINITIVES or AR-
 TICLES (g), whether we assume the *pro-*
nominal, or those *more strictly* so called.
 And here we cannot enough admire the
 exquisite *Art* of Language, which, *with-*
out wandering into infinitude, contrives how
 to denote things infinite ; that is to say in
 other words, which, by the small Tribe
 of *Definitives properly applied to general*
Terms,

(g) See before p. 72, &c. 233, &c.

Terms, knows how to employ these last, Ch.III. tho' in number *finite*, to the accurate expression of *infinite* Particulars.

To explain what has been said by a single example. Let the general Term be MAN. I have occasion to apply this Term to the denoting of some Particular. Let it be required to express this Particular, *as unknown*; I say, A *Man—known*; I say, THE *Man—ind:finite*; ANY *Man—definite*; A CERTAIN *Man—present and near*; THIS *Man—present and distant*; THAT *Man—like to some other*; SUCH A *Man—an indefinite Multitude*; MANY *Men—a definite Multitude*; A THOUSAND *Men;—the ones of a Multitude, taken throughout*; EVERY *Man—the same ones, taken with distinction*; EACH *Man—taken in order*; FIRST *Man*, SECOND *Man*, &c.—*the whole Multitude of Particulars taken collectively*; ALL *Men—the Negation of this Multitude*; NO *Man*. But of this we have spoken already, when we inquired concerning Definitives.

Ch.III. THE Sum of all is, that WORDS ARE
 { THE SYMBOLS OF IDEAS BOTH GENERAL
 AND PARTICULAR; YET OF THE GENERAL,
 PRIMARILY, ESSENTIALLY, AND
 IMMEDIATELY; OF THE PARTICULAR,
 ONLY SECONDARILY, ACCIDENTALLY,
 AND MEDIATELY.

SHOULD it be asked, “ why has Language this *double* Capacity ? ”—May we not ask, by way of return, Is it not a kind of reciprocal Commerce, or *Intercourse of our Ideas* ? Should it not therefore be framed, so as to express *the whole* of our Perception ? Now can we call that Perception intire and whole, which implies either INTELLECTION without *Sensation*, or SENSATION without *Intellection* ? If not, how should Language explain *the whole* of our Perception, had it not Words to express the Objects, proper to each of the two Faculties ?

To

To conclude—As in the preceding Ch.III. Chapter we considered Language with a view to its MATTER, so here we have considered it with a view to its FORM. Its MATTER is recognized, when it is considered *as a Voice*; its FORM, as it is *significant of our several Ideas*; so that upon the whole it may be defined—A SYSTEM OF ARTICULATE VOICES, THE SYMBOLS OF OUR IDEAS, BUT OF THOSE PRINCIPALLY, WHICH ARE GENERAL OR UNIVERSAL.

Ch.IV. fashion, and these having their Certainty
 of all the least controverted, *which are not*
in the minutest article depending upon Expe-
ri ment. By these I mean ARITHMETIC,
 and GEOMETRY (a). But to come to our
 Subject concerning GENERAL IDEAS.

MAN'S

(a) The many noble Theorems (so useful in life,
 and so admirable in themselves) with which these two
 SCIENCES so eminently abound, arise originally from
 PRINCIPLES, THE MOST OBVIOUS IMAGINABLE;
 Principles, so little wanting the pomp and apparatus of
 EXPERIMENT, that they are *self-evident* to every one,
 possessed of common sense. I would not be understood,
 in what I have here said, or may have said elsewhere, to
 undervalue EXPERIMENT; whose importance and uti-
 lity I freely acknowledge, in the many curious Nostrums
 and choice Receipts, with which it has enriched the
 necessary Arts of life. Nay, I go farther—I hold *all*
justifiable Practice in every kind of Subject to be founded
 in EXPERIENCE, which is no more than *the result of*
many repeated EXPERIMENTS. But I must add with-
 al, that the man who acts *from Experience alone*, tho'
 he act ever so well, is but an *Empiric* or *Quack*, and
 that not only in Medicine, but in every other Subject.
 It is then only that we recognize ART, and that the
 EMPIRIC quits his name for the more honourable one
 of ARTIST, when to his EXPERIENCE he adds
 SCIENCE,

MAN'S FIRST PERCEPTIONS are those Ch.IV.
 of the SENSES, in as much as they com-
 mence from his earliest Infancy. These
 Perceptions, if not infinite, are at least
indefinite, and more *fleeting* and *transient*,
 than the very Objects, which they exhibit,
 because

SCIENCE, and is thence enabled to tell us, not only,
 WHAT is to be done, but WHY it is to be done; for ART
 is a composite of Experience and Science, Experience
 providing it Materials, and Science giving them A
 FORM.

In the mean time, while EXPERIMENT is thus ne-
 cessary to all PRACTICAL WISDOM, with respect to
 PURE and SPECULATIVE SCIENCE, as we have
 hinted already, it has not the least to do. For who
 ever heard of *Logic*, or *Geometry*, or *Arithmetic* being
 proved *experimentally*? It is indeed by the application
 of these that Experiments are rendered useful; that they
 are assumed into Philosophy, and in some degree made
 a part of it, being otherwise nothing better than puerile
 amusements. But that these Sciences themselves should
 depend upon the Subjects, on which they work, is, as
 if the Marble were to fashion the Chizzle, and not the
 Chizzle the Marble.

Ch.IV. because they not only depend upon the *existence* of those Objects, but because they cannot subsist, without their *immediate Presence*. Hence therefore it is, that there can be *no Sensation of either Past or Future*, and consequently had the Soul no other Faculties, than the *Senses*, it never could acquire the least Idea of TIME (*b*).

BUT happily for us we are not deserted here. We have in the first place a Faculty, called IMAGINATION or FANCY, which however as to its *energies* it may be subsequent to Sense, yet is truly prior to it both in *dignity* and *use*. THIS it is which *retains the fleeting Forms of things*, when Things themselves are gone, and *all Sensation* at an end.

THAT this Faculty, however connected with Sense, is still perfectly different, may
be

(*b*) See before p. 105. See also p. 112. Note (*f*).

be seen from hence. We have an *Imagi-* Ch.IV.
nation of things, that are gone and ex-
 tinct; but no such things can be made ob-
 jects of *Sensation*. We have an easy com-
 mand over the Objects of our *Imagina-*
tion, and can call them forth in almost
 what manner we please; but our *Sensa-*
tions are necessary, when their Objects are
 present, nor can we controul them, but
 by removing either the Objects, or our-
 selves (c).

As

(c) Besides the distinguishing of SENSATION from IMAGINATION, there are two other Faculties of the Soul, which from their nearer alliance ought carefully to be distinguished from it, and these are ΜΝΗΜΗ, and ΑΝΑΜΝΗΣΙΣ, MEMORY, and RECOLLECTION.

When we view some *relict* of sensation reposed within us, without thinking of its rise, or referring it to any sensible Object, this is PHANSY or IMAGINATION.

When we view some such *relict*, and refer it withal to that sensible Object, which in time past was its cause and original, this is MEMORY.

Ch.IV. As the Wax would not be adequate
 to its business of Signature, had it not a
 Power to *retain*, as well as to *receive*; the
 same holds of the SOUL, with respect to
Sense and *Imagination*. SENSE is its *re-*
ceptive

Lastly the Road, which leads to Memory through a
 series of Ideas, however connected whether rationally or
 casually, this is RECOLLECTION. I have added ca-
 sually, as well as rationally, because a casual connection
 is often sufficient. Thus from seeing a Garment, I
 think of its Owner; thence of his Habitation; thence
 of Woods; thence of Timber; thence of Ships, Sea-
 fights, Admirals, &c.

If the Distinction between *Memory* and *Phanſy* be
 not sufficiently understood, it may be illustrated by be-
 ing compared to the view of a Portrait. When we
 contemplate a Portrait, *without thinking of whom it is*
the Portrait, such Contemplation is analogous to
 PHANSY. When we view it *with reference to the Ori-*
ginal, whom it represents, such Contemplation is analo-
 gous to MEMORY.

We may go farther. IMAGINATION or PHANSY
 may exhibit (after a manner) even *things that are to*
come. It is here that *Hope* and *Fear* paint all their plea-
 sant, and all their painful Pictures of *Futurity*. But
 MEMORY is confined in the strictest manner *to the past*.

What

ceptive Power; IMAGINATION, its *re-Ch.IV.*
tentive. Had it Sense without Imagina-
 tion, it would not be as Wax, but as Wa-
 ter, where tho' all Impressions may be
 instantly made, yet as soon as made they
 are as instantly lost.

Thus then, from a view of the two
 Powers taken together, we may call SENSE
 (if we please) *a kind of transient Imagina-*
tion; and IMAGINATION on the contrary
a kind of permanent Sense (d).

Now

What we have said, may suffice for our present pur-
 pose. He that would learn more, may consult *Aristot.*
de Animâ, L. III. c. 3, 4. and his Treatise *de Mem. et*
Reminisc.

(d) Τί τοίνυν ἐστὶν ἡ Φαντασία ὧδε αὖ γνωρίζαιμεν·
 δεῖ νοεῖν ἐν ἡμῖν ἀπὸ τῶν ἐνεργειῶν τῶν περὶ τὰ αἰσθητὰ,
 οἷον τύπον (*lege* τύπον) τινὰ καὶ ἀναζωγράφημα ἐν τῷ
 πρώτῳ αἰσθητηρίῳ, ἡγκατάλειμμά τι τῆς ὑπὸ τῷ αἰσθητῷ
 γινομένης κινήσεως, ὃ καὶ μνηστέον τῷ αἰσθητῷ παρόντος,
 ὑπομένει τὸ καὶ σώζεται, ὅν ὥσπερ εἰκὼν τις αὐτῆς, ὃ καὶ

Ch.IV. Now as our Feet in vain venture to
 { walk upon the River, till the Frost bind
 the Current, and harden the yielding Sur-
 face; so does the SOUL in vain seek to exert
 its higher Powers, the Powers I mean of
 REASON and INTELLECT, till IMAGI-
 NATION first fix the *fluency* of SENSE, and
 thus provide a proper Basis for the support
 of its higher Energies,

AFTER

τῆς μνήμης ἡμῶν σωζόμενον αἴτιον γίνεται τὸ τοιούτον
 ἐγκατάλειμμα, καὶ τὸν τοιούτον ὥσπερ τύπον, ΦΑΝ-
 ΤΑΣΙΑΝ καλεῖσιν. Now what PHANSY or IMA-
 GINATION is, we may explain as follows. We may
 conceive to be formed within us, from the operations of our
 Senses about sensible Subjects, some Impression (as it were)
 or Picture in our original Sensorium, being a reliet of that
 motion caused within us by the external object; a reliet,
 which when the external object is no longer present, remains
 and is still preserved, being as it were its Image, and
 which, by being thus preserved, becomes the cause of our
 having Memory. Now such a sort of reliet and (as it
 were) Impression they call PHANSY or IMAGINATION.
Alex. Aphrod. de Animâ, p. 135. b. Edit. Ald.

AFTER this manner, in the admirable Ch. IV.
 Oeconomy of the Whole, are Natures sub-
 ordinate made subservient to the higher.
 Were there *no Things external, the Senses*
 could not operate; were there *no Sensa-*
tions, the Imagination could not operate;
 and were there *no Imagination*, there could
 be *neither Reasoning nor Intellection*, such
 at least as they are found in *Man*, where
 they have their Intensions and Remissions
 in alternate succession, and are at first no-
 thing better, than a mere CAPACITY or
 POWER. Whether every Intellect begins
 thus, may be perhaps a question; espe-
 cially if there be any one of a nature *more*
divine, to which "Intension and Remission
 " and mere Capacity are unknown (*e*)."
 But not to digress.

IT

(*e*) See p. 162. The *Life, Energy*, or Manner of
 MAN's Existence is not a little different from that of
 the DEITY. THE LIFE OF MAN has its Essence in

Ch.IV. It is then on these *permanent* Phantasms
 that THE HUMAN MIND first works, and
 by

MOTION. This is not only true with respect to that lower and subordinate Life, which he shares in common with Vegetables, and which can no longer subsist than while the Fluids circulate, but it is likewise true in that *Life*, which is peculiar to him as *Man*. Objects from without *first move* our faculties, and thence we move of ourselves either to *Practice* or *Contemplation*. But the LIFE or EXISTENCE of GOD (as far as we can conjecture upon so transcendent a Subject) is not only complete throughout Eternity, but complete in every Instant, and is for that reason IMMUTABLE and SUPERIOR TO ALL MOTION.

It is to this distinction that *Aristotle* alludes, when he tells us—Οὐ γὰρ μόνον κινήσεώς ἐστιν ἐνέργεια, ἀλλὰ καὶ ἀκινήσεως· καὶ ἡδονὴ μᾶλλον ἐν ἡρεμίᾳ ἐστίν, ἢ ἐν κινήσει· μεταβολὴ δὲ πάντων γλυκὺ, κατὰ τὸν ποιητὴν, διὰ πονηρίαν τινά· ὥσπερ γὰρ ἄνθρωπος ἐνμετάβολος ὁ πονηρὸς, καὶ ἡ φύσις ἡ δεομένη μεταβολῆς· ἢ γὰρ ἀπλῆ, οὐδ' ἐπιεικής. For there is not only an Energy of MOTION, but of IMMOBILITY; and PLEASURE or FELICITY exists rather in REST than in MOTION; Change of all things being sweet (according to the Poet) from a principle of Pravity in those who believe so. For

in

by an Energy as spontaneous and familiar Ch.IV.
to its Nature, as the seeing of Colours is }
familiar to the Eye, it discerns at once
what

in the same manner as the bad man is one fickle and changeable, so is that Nature bad that requireth Variety, in as much as such Nature is neither simple nor even. Eth. Nicom. VII. 14. & Ethic. Eudem. VI. sub fin.

It is to this UNALTERABLE NATURE OF THE DEITY that *Boethius* refers, when he says in those elegant verses,

———*Tempus ab Ævo*

Ire jubes STABILISQUE MANENS das cuncta moveri.

From this single principle of IMMOBILITY, may be derived some of the noblest of the *Divine Attributes*; such as that of IMPASSIVE, INCORRUPTIBLE, INCORPOREAL, &c. Vide *Aristot.* Physic. VIII. Metaphys. XIV. c. 6, 7, 9, 10. Edit. *Du Val*. See also Vol. I. of these Treatises, p. 262 to 266—also p. 295. where the Verses of *Boethius* are quoted at length.

It must be remembered however, that tho' we are not Gods, yet as *rational* Beings we have within us something *Divine*, and that the more we can become superior to our mutable, variable, and irrational part, and place our welfare in that Good, which is immutable,

Ch.IV. what in MANY is ONE ; what in things
 DISSIMILAR and DIFFERENT is SIMILAR
 and the SAME (*f*). By this it comes to
 behold

permanent, and rational, the higher we shall advance in real Happiness and Wisdom. This is (as an antient writer says)—'Ὁμοίωσις τῷ Θεῷ κατὰ τὸ δυνατόν, *the becoming like to GOD, as far as in our power.* Τοῖς μὲν γὰρ Θεοῖς πᾶς ὁ βίῃ μακάριος τοῖς δ' ἀνθρώποις, ἢ ὅσον ὁμοιωμά τι τῆς τοιαύτης ἐνεργείας ὑπάρχει. *For to THE GODS (as says another antient) the whole of life is one continued happiness ; but to MEN, it is so far happy, as it rises to the resemblance of so divine an Energy.* See *Plat. in Theætet. Arist. Eth. X. 8.*

(*f*) This CONNECTIVE ACT of the Soul, by which it views ONE IN MANY, is perhaps one of the principal Acts of its most excellent Part. It is this removes that impenetrable mift, which renders *Objects of Intelligence* invisible to lower faculties. Were it not for this, even the *sensible* World (with the help of all our Sensations) would appear as unconnected, as the words of an Index. It is certainly not the Figure alone, nor the Touch alone, nor the Odour alone, that makes the Rose, but it is made up of all these, and other attributes UNITED ; not an *unknown* Constitution of *insensible* Parts, but a *known* Constitution of *sensible* Parts, unless we chuse to extirpate the possibility of natural Knowledge.

WHAT

behold a kind of *superior* Objects; a new Ch.IV.
Race of Perceptions, more comprehensive }
than

WHAT then perceives this CONSTITUTION or UNION?—Can it be any of the Senses?—No one of these, we know, can pass the limits of its own province. Were the Smell to perceive the union of the Odour and the Figure, it would not only be Smell, but it would be Sight also. It is the same in other instances. We must necessarily therefore recur to some HIGHER COLLECTIVE POWER, to give us a prospect of Nature, even in these her *subordinate Wholes*, much more in that *comprehensive Whole*, whose Sympathy is universal, and of which these smaller Wholes are all no more than Parts.

But no where is this *collecting*, and (if I may be allowed the expression) this *unifying* Power more conspicuous, than in the subjects of PURE TRUTH. By virtue of this power the Mind views *One general Idea*, in many *Individuals*; *One Proposition* in many *general Ideas*; *One Syllogism* in many *Propositions*; till at length by properly repeating and connecting Syllogism with Syllogism, it ascend into those bright and *steady regions* of SCIENCE,

*Quas neque concutiunt venti, neque nubila nimbis
Adspargunt, &c.*

Lucr.

Even

Ch.IV. than those of Sense; a Race of Percep-
 tions, *each one of which may be found intire*
and

Even *negative* Truths and *negative* Conclusions cannot subsist, but by bringing Terms and Propositions together, so *necessary* is this UNITING Power to every Species of KNOWLEDGE. See p. 3. 250.

He that would better comprehend the distinction between SENSITIVE PERCEPTION, and INTELLECTIVE, may observe that, when a Truth is spoken, it is *heard* by our Ears, and *understood* by our Minds. That these two Acts are different, is plain, from the example of such, as *hear* the sounds, without *knowing* the language. But to shew their difference still stronger, let us suppose them to concur in the same Man, who shall both *hear* and *understand* the Truth proposed. Let the Truth be for example, *The Angles of a Triangle are equal to two right Angles*. That this is ONE Truth, and not *two* or *many* Truths, I believe none will deny. Let me ask then, in what manner does this Truth become perceptible (if at all) to SENSATION?—The Answer is obvious; it is by successive Portions of little and little at a time. When the first Word is *present*, all the subsequent are *absent*; when the last Word is *present*, all the previous are *absent*; when any of the middle Words are *present*, then are there some *absent*, as well of one sort as the other. No more exists at once than a single Syllable, and the Remainder as much *is not*, (to Sensation at least) as tho'

and whole in the separate individuals of an Ch.IV.
infinite and fleeting Multitude, without de-
parting

tho' it never had been, or never was to be. And so much for the perception of SENSE, than which we see nothing can be more *dissipated, fleeting, and detached*.—And is that of the MIND, similar?—Admit it, and what follows?—It follows, that *one* Mind would no more recognize *one* Truth, by recognizing its Terms *successively* and *apart*, than *many* distant Minds would recognize it, were it distributed among them, a different part to each. The case is, every TRUTH is ONE, tho' its TERMS are MANY. It is in no respect true *by parts at a time*, but it is true of necessity *at once, and in an instant*.—What Powers therefore recognize this ONENESS or UNITY?—Where even does it reside, or what makes it?—Shall we answer with the *Stagirite*, Τὸ δὲ ΕΝ ΠΟΙΟΤΗ ΤῶΤΟ ὁ ΝΟΤΣ ἔκαστον—If this be allowed, it should seem, where SENSATION and INTELECTION appear to concur, that Sensation was of MANY, Intellection was of ONE; that Sensation was *temporary, divisible and successive*; Intellection, *instantaneous, indivisible, and at once*.

If we consider the Radii of a Circle, we shall find at the Circumference that they are MANY; at the Center that they are ONE. Let us then suppose SENSE and MIND to view the same Radii, only let Sense view them at the Circumference, Mind at the Center;
 and

Ch.IV. *parting from the unity and permanence of
its own nature.*


AND

and hence we may conceive, how these Powers differ, even where they jointly appear to operate in perception of the same object.

There is ANOTHER ACT OF THE MIND, the very reverse of that here mentioned; an Act, by which it perceives not *one in many*, but MANY IN ONE. This is that *mental Separation*, of which we have given some account in the first Chapter of this Book; that Resolution or Analysis, which enables us to *investigate the Causes, and Principles, and Elements of things*. It is by Virtue of this, that we are enabled to abstract any particular Attribute, and make it *by itself* the Subject of philosophical Contemplation. Were it not for this, it would be difficult for *particular Sciences* to exist; because otherwise they would be as much blended, as the several Attributes of sensible Substances. How, for example, could there be such a Science as *Optics*, were we necessitated to contemplate *Colour concentered with Figure*, two Attributes, which the Eye can never view, but associated? I mention not a multitude of other sensible qualities, some of which still present themselves, whenever we look on any *coloured Body*.

I

Those

AND thus we see the *Process by which* Ch.IV.
we arrive at GENERAL IDEAS; for the 
 Per-

Those two noble Sciences, ARITHMETIC and GEOMETRY, would have no basis to stand on, were it not for this *separative* Power. They are both conversant about QUANTITY; *Geometry* about CONTINUOUS Quantity, *Arithmetic* about DISCRETE. EXTENSION is essential to *continuous* Quantity; MONADS, or UNITS, to *Discrete*. By separating from the infinite Individuals, with which we are surrounded, those infinite Accidents, by which they are all *diversified*, we leave nothing but those SIMPLE and PERFECTLY SIMILAR UNITS, which being combined make NUMBER, and are the Subject of ARITHMETIC. Again, by separating from *Body* every possible subordinate Accident, and leaving it nothing but its *triple Extension of Length, Breadth, and Thickness*, (of which were it to be deprived, it would be *Body* no longer) we arrive at that pure and unmixed MAGNITUDE, the contemplation of whose properties makes the Science of *Geometry*.

By the same *analytical* or *separative* Power, we investigate DEFINITIONS of all kinds, each one of which is a *developed Word*, as the same Word is an *unveloped Definition*.

To conclude—IN COMPOSITION AND DIVISION
 CONSISTS THE WHOLE OF SCIENCE, COMPOSITION
 TION

Ch.IV. Perceptions here mentioned are in fact no
 other. In these too we perceive the ob-
 jects of SCIENCE and REAL KNOWLEDGE,
 which can by no means be, but *of that*
which is general, and definite, and fixt (g).
 Here

TION MAKING AFFIRMATIVE TRUTH, AND
 SHEWING US THINGS UNDER THEIR SIMILIARI-
 TIES AND IDENTITIES; DIVISION MAKING NE-
 GATIVE TRUTH, AND PRESENTING THEM TO
 US UNDER THEIR DISSIMILARITIES AND DI-
 VERSITIES.

And here, by the way, there occurs a Question.—
 If all Wisdom be Science, and it be the business of
 Science as well to *compound* as to *separate*, may we not
 say that those Philosophers took *Half* of Wisdom for
 the *Whole*, who distinguished it from Wit, as if WIS-
 DOM only *separated*, and WIT only *brought together*?
 —Yet so held the Philosopher of *Malmbsury*, and the
 Author of the *Essay on the Human Understanding*.

(g) The very Etymologies of the Words ΕΠΙ-
 ΣΤΗΜΗ, SCIENTIA, and UNDERSTANDING,
 may serve in some degree to shew the nature of these
 Faculties, as well as of those Beings, their true and
 proper Objects. ΕΠΙΣΤΗΜΗ *ἀνίμασαι, διὰ τὸ*
 ΕΠΙ ΣΤΑΣΙΝ *ἢ ὅρου τῶν πραγμάτων ἀγνοῦν ἡμᾶς,*
 τῆς

Here too even *Individuals*, however of Ch.IV.
 themselves unknowable, become objects of
 Knowledge,

τῆς ἀορισίας καὶ μεταβολῆς τῶν ἐπὶ μέρους ἀπάγυσσά· ἢ
 γὰρ ἐπιστήμη περὶ τὰ καθόλου καὶ ἀμετάπλωτα καταγι-
 νεται· SCIENCE (ΕΠΙΣΤΗΜΗ) has its name from
 bringing us (ΕΠΙ ΣΤΑΣΙΝ) TO SOME STOP and
 BOUNDARY of things, taking us away from the unbounded
 nature and mutability of Particulars; for it is conversant
 about Subjects, that are general, and invariable. Niceph.
 Blem. Epit. Logic. p. 21.

This Etymology given by *Blemmides*, and long be-
 fore him adopted by the *Peripatetics*, came originally
 from *Plato*, as may be seen in the following account of
 it from his *Cratylus*. In this Dialogue *Socrates*, having
 first (according to the *Heraclitean* Philosophy which
Cratylus favoured) etymologized a multitude of Words
 with a view to that *Flow* and *unceasing Mutation*, sup-
 posed by *Heraclitus* to run thro' all things, at length
 changes his System, and begins to etymologize from
 another, which supposed something in nature to be *per-
 manent* and *fixed*. On this principle he thus proceeds
 —Σκοπῶμεν δὴ, ἐξ αὐτῶν ἀναλαβόντες πρῶτον μὲν
 τῆτο τὸ ὄνομα τὴν ΕΠΙΣΤΗΜΗΝ, ὡς ἀμφιέχον
 ἐστὶ, καὶ μᾶλλον εἰοικε σημαῖνόν τι ὅτι ΙΣΤΗΣΙΝ
 ἡμῶν ΕΠΙ τοῖς πράγμασι τὴν ψυχὴν, ἢ ὅτι συμπερι-
 φέρεται. Let us consider then (says he) some of the very

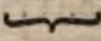
CLIV. Knowledge, as far as their nature will permit. For then only may *any Particular* be

It is already examined; and in the first place, the Word SCIENCE. now disputed is that as to its former Etymology: now which more naturally does it appear to signify, that it stops THE SOUL AT THINGS, than that it is carried about with them. Phil. CORYL. p. 437. Edit. Scot.

The *Stoic* Etymology, to which he here alludes, was a strange one of his own making in the former part of the Dialogue, adapted to the *Stoic* System of *Heracles* there mentioned. According to this notion, he had derived ΕΠΙΣΤΗΜΗ from ἐπιστάς and αἴσθη, as if it kept along with things, by perpetually following them in their motions. See *Plato* as before, p. 412.

As to SCIENTIA, we are indebted to *Scaliger* for the following ingenious Etymology. RATIOCINATIO, natus quidam est; SCIENTIA, quæ: unde et nomen, tum apud Græcos, tum etiam nostrum. Παρὰ τὸ ΕΠΙ ΙΣΤΑΣΘΑΙ, ΕΠΙΣΤΗΜΗ. *Sistitur enim mentis agitatæ, et fit species in animo. Sic Latini SCIENTIA, ἐπὶ γινώσκει ΣΕΞΕΙΣ ΤΟΤ ΟΝΤΟΣ. Nam Latini, quod nomen entis simplex ab usu abjecerunt atque repudiaverunt, omnibus activis participiis idem adjunxerunt. Audiens, ἀκούων ὢν. Sciens, οἶδων ὢν. Scal. in Theophr. de Causis Plant. Lib. I. p. 17.*

The

be said to be known, when by asserting it Ch. IV.
to be a *Man*, or an *Animal*, or the like, 
we

The *English* Word, UNDERSTANDING, means not so properly *Knowledge*, as that *Faculty of the Soul*, where *Knowledge* resides. Why may we not then imagine, that the framers of this Word intended to represent it as a kind of firm *Basis*, on which the fair Structure of Sciences was to rest, and which was supposed to STAND UNDER them, as their immoveable Support?

Whatever may be said of these Etymologies, whether they are true or false, they at least prove their Authors to have considered SCIENCE and UNDERSTANDING, not as *fleeting* powers of Perception, like *Sense*, but rather as *steady*, *permanent*, and *durable* COMPREHENSIONS. But if so, we must somewhere or other find for them certain *steady*, *permanent*, and *durable* OBJECTS; since if PERCEPTION OF ANY KIND BE DIFFERENT FROM THE THING PERCEIVED, (whether it perceive straight as crooked, or crooked as straight; the moving as fixed, or the fixed as moving) SUCH PERCEPTION MUST OF NECESSITY BE ERRONEOUS AND FALSE. The following passage from a *Greek Platonic* (whom we shall quote again hereafter) seems on the present occasion not without its weight—Εἰ ἐστὶ γνώσις ἀκριβέστερα τῆς αἰσθήσεως, ἔτι αὖ καὶ γνωστὰ ἀληθεστέρα τῶν αἰσθητῶν. *If there be*

Ch. IV. we refer it to some such *comprehensive, or*
general Idea.

Now it is of these COMPREHENSIVE and
 PERMANENT IDEAS, THE GENUINE PER-
 CEPTIONS OF PURE MIND, that WORDS
 of all Languages, however different, are
 the SYMBOLS. And hence it is, that *as*
the PERCEPTIONS include, so do these their
 SYMBOLS.

A KNOWLEDGE *more accurate than* SENSATION ; *there*
must be certain OBJECTS of such knowledge MORE TRUE
 THAN OBJECTS OF SENSE.

The following then are Questions worth consider-
 ing,—*What* these Objects are?—*Where* they reside?—*And how* they are to be discovered?—Not by *experimental Philosophy* it is plain ; for that meddles with no-
 thing, but what is tangible, corporeal, and mutable—
 nor even by the more refined and rational speculation
 of *Mathematics* ; for this, at its very commencement,
 takes such Objects for granted. We can only add,
 that *if they reside in our own MINDS*, (and who, that
 has never looked there, can affirm they do not?) then
 will the advice of the Satirist be no ways improper,

—NEC TE QUÆSIVERIS EXTRA.

Perf.

SYMBOLS *express, not this or that set of* Ch.IV.
Particulars only, but all indifferently, as
they happen to occur. Were therefore the
Inhabitants of *Salisbury* to be transferred
to *York*, tho' new particular objects would
appear on every side, they would still no
more want a new Language to explain
themselves, than they would want new
Minds to comprehend what they beheld.
All indeed, that they would want, would
be the *local proper Names*; which Names,
as we have said already *, are hardly a part
of Language, but must equally be learnt
both by learned and unlearned, as often
as they change the place of their abode.

It is upon the same principles we may
perceive the reason, why the dead Lan-
guages (as we call them) are *now* intelli-
gible; and why the Language of *modern*
England is able to describe *antient Rome*;

B b 3

and

* Sup. p. 345, 346.

Ch. IV. and that of *antient Rome* to describe *modern*
 England (h). But of these matters we
 have spoken before.

§ 2. AND now having viewed *the*
Process, by which we acquire general *Ideas*,
 let us begin anew from other Principles,
 and try to discover (if we can prove so
 fortunate) *whence it is that these Ideas origi-*
nally come. If we can succeed here, we
 may discern perhaps, *what kind of Beings*
they are, for this at present appears some-
 what obscure.

LET

(h) As far as *Human Nature*, and the primary *Gen-
 era* both of *Substance* and *Accident* are the same in all
 places, and have been so thro' all ages: so far all *Lan-*
guages share one common IDENTITY. As far as *pe-*
culiar species of Substance occur in different regions; and
 much more, as far as the *positive Institutions of religious*
and civil Politics are every where different; so far each
Language has its peculiar DIVERSITY. To the Causes
 of *Diversity* here mentioned, may be added the *distin-*
guishing Character and Genius of every Nation, concern-
 ing which we shall speak hereafter.

LET us suppose any man to look for Ch. IV.
the first time upon *some Work of Art*, as {
for example upon a Clock, and having
sufficiently viewed it, at length to depart.
Would he not retain, when absent, an Idea
of what he had seen?—And what is it, *to*
retain such Idea?—*It is to have A FORM*
INTERNAL correspondent to THE EXTER-
NAL; only with this difference, that the
Internal Form is devoid of the Matter; the
External is united with it, being seen in
the metal, the wood, and the like.

Now if we suppose this Spectator to
view *many such Machines*, and not simply
to view, but to consider every part of them,
so as to comprehend how these parts all
operate to one End, he might be then
said to possess a kind of INTELLIGIBLE
FORM, by which he would not only un-
derstand, and know the Clocks, which he
had seen *already*, but every Work also of
like Sort, which he might see *hereafter*.—

Ch.IV. Should it be asked "*which of these Forms*
 ~~~~~ "*is prior, the External and Sensible, or*  
*" the Internal and Intelligible ;"* the Answer is obvious, that *the prior is the Sensible.*

THUS then we see, THERE ARE INTELLIGIBLE FORMS, WHICH TO THE SENSIBLE ARE SUBSEQUENT.

BUT farther still—If these Machines be allowed the Work *not of Chance*, but of *an Artist*, they must be the Work of one, who *knew what he was about*. And what is it, *to work, and know what one is about ?* —*It is to have an Idea of what one is doing ; to possess a FORM INTERNAL ; correspondent to the EXTERNAL, to which external it serves for an EXEMPLAR or ARCHETYPE.*

HERE then we have AN INTELLIGIBLE FORM, WHICH IS PRIOR TO THE SENSIBLE FORM ; *which, being truly prior*

*as well in dignity as in time, can no more* Ch.IV.  
*become subsequent, than Cause can to Effect.* }

THUS then, with respect to Works of ART, we may perceive, if we attend, A TRIPLE ORDER OF FORMS; *one Order, intelligible and previous to these Works; a second Order, sensible and concomitant; and a third again, intelligible and subsequent.* After the first of these Orders the Maker may be said to *work*; thro' the second, the Works themselves *exist*, and are what they are; and in the third they become *recognized, as mere Objects of Contemplation.* To make these Forms by different Names more easy to be understood; *the first* may be called THE MAKER'S FORM; *the second*, that of THE SUBJECT; and the *third*, that of THE CONTEMPLATOR.

Let us pass from hence to Works of NATURE. Let us imagine ourselves viewing some diversified Prospect; "a Plain,  
" for example, spacious and fertile; a  
" river

Ch.IV. “ river winding thro’ it; by the banks  
 “ of that river, men walking and cattle  
 “ grazing; the view terminated with  
 “ distant hills, some craggy, and some  
 “ covered with wood.” Here it is plain  
 we have plenty of FORMS NATURAL.  
 And could any one quit so fair a Sight,  
 and retain no traces of what he had be-  
 held?—And what is it, *to retain traces*  
*of what one has beheld?*—It is to have cer-  
 tain FORMS INTERNAL correspondent to  
 the EXTERNAL, and resembling them in  
 every thing, *except the being merged in*  
*Matter.* And thus, thro’ the same *reten-*  
*tive* and *collective* Powers, the Mind be-  
 comes fraught with *Forms natural*, as be-  
 fore with *Forms artificial*.—Should it be  
 asked, “ *which of these natural Forms are*  
*prior, the External ones viewed by the*  
*Senses, or the Internal existing in the*  
*Mind?*” the Answer is obvious, that  
*the prior are the External.*

THUS



THUS therefore in NATURE, as well as **Ch.IV.**  
 in ART, THERE ARE INTELLIGIBLE  
 FORMS, WHICH TO THE SENSIBLE ARE  
 SUBSEQUENT. Hence then we see the  
 meaning of that noted School Axiom, *Nil*  
*est in INTELLECTU quod non prius fuit in*  
*SENSU*; an Axiom, which we must own  
 to be so far allowable, as it respects the  
*Ideas of a mere Contemplator.*

BUT to proceed somewhat farther—Are  
*natural* Productions made BY CHANCE, OR  
 BY DESIGN?—Let us admit *by Design*,  
 not to lengthen our inquiry. They are  
 certainly \* more exquisite than *any* Works  
 of ART; and yet *these* we cannot bring  
 ourselves to suppose made by *Chance*.—  
 Admit it, and what follows?—*We must of*  
*necessity admit a MIND also, because DESIGN*  
*implies MIND, wherever it is to be found.*  
 —Allowing therefore this, what do we  
 mean

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\* *Arist. de Part. Animal. L. I. c. 1.*

**Ch. IV.** mean by the Term, MIND?—We mean *something, which, when it acts, knows what it is going to do; something stored with Ideas of its intended Works, agreeably to which Ideas those Works are fashioned.*

THAT such EXEMPLARS, PATTERNS, FORMS, IDEAS (call them as you please) must of necessity be, requires no proving, but follows of course, if we admit the Cause of Nature to be A MIND, as above mentioned. For take away these, and *what a Mind* do we leave without them? CHANCE surely is as knowing, as MIND WITHOUT IDEAS; or rather MIND WITHOUT IDEAS is no less blind than CHANCE.

THE Nature of these IDEAS is not difficult to explain, if we once come to allow a possibility of their Existence. That they are exquisitely *beautiful, various, and orderly*, is evident from the exquisite Beauty, Variety, and Order, seen in natural Substances,

stances, which are but their *Copies* or *Pictures*. That they are *mental* is plain, as *they are of the Essence of MIND*, and consequently no Objects to any of the *Senses*, nor therefore circumscribed either by *Time* or *Place*. Ch.IV.

HERE then, on this System, we have plenty of FORMS INTELLIGIBLE, WHICH ARE TRULY PREVIOUS TO ALL FORMS SENSIBLE. Here too we see that NATURE is not defective in her TRIPLE ORDER, having (like Art) her FORMS PREVIOUS, HER CONCOMITANT, and HER SUBSEQUENT (i).

THAT

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(i) *Simplicius*, in his commentary upon the Predicaments, calls the *first* Order of these intelligible Forms, τὰ πρὸ τῆς μεθεξως, *those previous to Participation*, and at other times, ἡ ἐξηρημένη κοινότης, *the transcendent Universality* or *Sameness*; the *second* Order he calls τὰ ἐν μεθεξῇ, *those which exist in Participation*, that is, those merged in Matter; and at other times, he calls them ἡ κατὰ τεταγμένην κοινότης, *the subordinate Universality* or *Sameness*; lastly, of the *third* Order he says, that

**h.IV.** THAT *the Previous* may be *justly* so  
 — called is plain, because they are *essentially*  
*prior*

that they have no independent existence of their own, but that—ἡμεῖς ἀφελόντες αὐτὰ ἐν ταῖς ἡμετέραις ἐκνοίαις, καθ' ἑαυτὰ ὑπεκείσμεν, we ourselves abstracting them in our own Imaginations, have given them by such abstraction an existence as of themselves. Simp. in *Prædic.* p. 17. In another place he says, in a language somewhat mysterious, yet still conformable to the same doctrine—Μήποτε ἐν τριττῷ λαβόν τὸ κοινόν, τὸ πρὶν ἐξηρημίσει τῷ καθ' ἑαυτὰ, καὶ αἰτίον τῆς ἐν αὐταῖς ποικιλότητος, κατὰ τὴν μίαν ἑαυτῷ φύσιν, ὥσπερ καὶ τῆς διαφορέτητος κατὰ τὴν πολυειδή πρόληψιν—δεύτερον δὲ ἐστὶ τὸ κοινόν, τὸ ἀπὸ κοινοῦ αἰτίον τοῖς διαφόροις ἡδιστα ἐνδιδόμενον, καὶ ἐνυπάρχον αὐτοῖς—τρίτον δὲ, τὸ ἐν ταῖς ἡμετέραις διανοίαις ἐκ ἀφαιρίσεως ὑφιστάμενον, ὑπερογενὲς δὲ—Perhaps therefore we must admit a TRIPLE ORDER OF WHAT IS UNIVERSAL AND THE SAME; that of the first Order, transcendent and superior to Particulars, which thro' its uniform nature is the cause of that Sameness existing in them, as thro' its multifarious pre-conception it is the cause of their Diversity—that of the second Order, what is infused from the first universal Cause into the various Species of Beings, and which has its existence in those several Species—that of the third Order, what subsists by abstraction in our own Understandings, being of subsequent origin to the other two. Ibid. p. 21.

To



prior to all things else, The whole visible World exhibits nothing more, than  
fo

To *Simplicius* we shall add the two following Quotations from *Ammonius* and *Nicephorus Blemmides*, which we have ventured to transcribe, without regard to their uncommon length, as they so fully establish the Doctrine here advanced, and the works of these Authors are not easy to be procured.

Ἐννοείσθω τοῖνυν δακτύλιός τις ἐκλύπωμα ἔχων, εἰ  
τύχοι, Ἀχιλλέως, καὶ κηρία πολλὰ παρακείμενα· ὁ δὲ  
δακτύλιος σφραγιζέτω τὰς κηρὰς πάντας· ὕστερον δὲ  
τις εἰσελθὼν καὶ διασάμειν· τὰ κηρία, ἐπισήσας ὅτι  
πάντα ἐξ ἐνός εἰσιν ἐκλύπωμα, ἔχέτω παρ' αὐτοῦ τὸ  
ἐκλύπωμα τῇ διανοίᾳ. Ἡ τοῖνυν σφραγὶς ἢ ἐν τῷ δακ-  
τυλίῳ λέγεται ΠΡΟ ΤΩΝ ΠΟΛΛΩΝ εἶναι· ἢ δὲ  
ἐν τοῖς κηρίοις, ΕΝ ΤΟΙΣ ΠΟΛΛΟΙΣ· ἢ δὲ ἐν  
τῇ διανοίᾳ τῷ ἀπομαξαμένῳ, ΕΠΙ ΤΟΙΣ ΠΟΛΛΟΙΣ,  
καὶ ὕστερογενής. Τὸτο ἔν ἐννοείσθω καὶ ἐπὶ τῶν γενῶν καὶ  
εἰδῶν· ὁ γὰρ Δημιουργός, ποιῶν πάντα, ἔχει παρ'  
ἑαυτοῦ τὰ πάντων παραδείγματα· οἷον, ποιῶν ἄνθρωπον,  
ἔχει τὸ εἶδος παρ' ἑαυτοῦ τῷ ἀνθρώπῳ, πρὸς ὃ ἀφορῶν,  
πάντας ποιεῖ. Ἐἰ δὲ τις ἐνσαΐη λέγων, ὡς ἔκ ἐστὶ  
παρὰ τῷ Δημιουργῷ τὰ εἶδη, ἀκνέτω ταῦτα, ὡς ὁ  
Δημιουργός δημιουργεῖ, ἢ εἰδὼς τὰ ὑπ' αὐτῷ δημιου-  
ργούμενα, ἢ ἔκ ἐιδῶς. Ἀλλ' εἰ μὲν μὴ εἰδὼς, ἔκ αὖ  
δημιουργήσει. Τίς γὰρ, μέλλων ποιήσῃν τι, ἀγνοεῖ ὃ  
μέλλει

Ch.IV. so many *passing* Pictures of these *immutable*  
*Archetypes*. Nay thro' these it attains even

a

μέλλει ποιεῖν; ἔ γάρ, ὡς ἡ φύσις, ἀλόγων δυνάμει  
 ποιεῖ (ὅθεν καὶ ποιεῖ ἡ φύσις, καὶ ἐφιδάμεσα γνωσι-  
 κῶς τῷ γιγνομένῳ) Ἐι δέ τι καθ' ἕξιν λογικὴν ποιεῖ,  
 ὁδεπερ πάντως τὸ γιγνόμενον ὑπ' αὐτῆ. Ἐι τοίνυν μὴ  
 χεῖρον, ἢ κατὰ ἄνθρωπον, ὁ Θεὸς ποιεῖ, οἶδε τὸ ὑπ'  
 αὐτῆ γιγνόμενον· εἰ δὲ οἶδεν ὁ ποιεῖ, αὐτόθι δῆλον, ὡς  
 ἔστιν ἐν τῷ Δημιουργῷ τὰ εἶδη. Ἐστὶ δὲ τὸ εἶδος ἐν τῷ  
 Δημιουργῷ, ὡς ὁ ἐν τῷ δακτυλίῳ τύπος· καὶ λέγεται  
 τῷτο τὸ εἶδος ΠΡΟ ΤΩΝ ΠΟΛΛΩΝ, καὶ χωρίζε-  
 τῆς ὕλης. Ἐστὶ δὲ τὸ εἶδος τῶ ἀνθρώπου καὶ ἐν τοῖς καθ'  
 ἕκαστον ἀνθρώποις, ὡς τὰ ἐν τοῖς κηροῖς ἐκτυπώματα· καὶ  
 λέγεται τὰ τοιαῦτα ΕΝ ΤΟΙΣ ΠΟΛΛΟΙΣ ἵναται,  
 καὶ ἀχώριστα τῆς ὕλης. Θεασάμενοι δὲ τὴς κατὰ μέρος  
 ἀνθρώπου, ὅτι πάντες τὸ αὐτὸ εἶδος τῶ ἀνθρώπου ἔχουσιν  
 (ὡς ἐπὶ τῶ ὕστερον ἐλθόντος, καὶ θεασαμένους τὰ κηρία)  
 ἀνεμαξάμεθα αὐτὸ ἐν τῇ διανοίᾳ· καὶ λέγεται τῷτο  
 ΕΠΙ ΤΟΙΣ ΠΟΛΛΟΙΣ, ἥγουν μετὰ τὰ πολλὰ,  
 καὶ ὕστερογενές. *Intelligatur annulus, qui alicujus, ut-*  
*pote Achilles, imaginem insculptam habeat: multæ insuper*  
*cerae sint, et ab annulo imprimantur: veniat deinde quis-*  
*piam, videatque ceras omnes unius annuli impressione for-*  
*matas, annulique impressionem in mente contineat: sigillum*  
*annulo insculptum, ANTE MULTA dicitur: in cerulis*  
*impressum, in MULTIS: quod vero in illius, qui illo ve-*  
*nerat intelligentiâ remanserit, POST MULTA, et poste-*  
*rius*

rius genitum dicitur. Idem in generibus et formis intelligendum censeo: etenim ille optimus procreator mundi Deus, omnium rerum formas, atque exempla habet apud se: ut si hominem efficere velit, in hominis formam, quam habet, intueatur, et ad illius exemplum cæteros faciat omnes. At si quis resistit, dicatque rerum formas apud Creatorem non esse: quæso ut diligenter attendat: Opifex, quæ facit, vel cognoscit, vel ignorat: sed is, qui nescit, nunquam quicquam faciet: quis enim id facere aggreditur, quod facere ignorat? Neque enim facultate quâdam rationis experte aliquid agat, prout agit natura (ex quo conficitur, ut natura etiam agat, etsi quæ faciat, non advertat:.) Si vero ratione quadam aliquid facit, quodcumque ab eo factum est omnino cognovit. Si igitur Deus non pejore ratione, quam homo, facit quid, quæ fecit cognovit: si cognovit quæ fecit, in ipso rerum formas esse perspicuum est. Formæ autem in opifice sunt perinde ac in annulo sigillum, hæcque forma ANTE MULTA, et avulsa a materiâ dicitur. Atqui hominis species in unoquoque homine est, quemadmodum etiam sigilla in ceris; et IN MULTIS, nec avulsa a materiâ dicitur. At cum singulos homines animo conspiciamus, et eandem in unoquoque formam atque effigiem videmus, illa effigies in mente nostrâ insidens POST MULTA, et posterius genita dicitur: veluti in illo quoque dicebamus, qui multa sigilla in cerâ uno et eodem annulo impressa conspexerat. Ammon. in Prophyr. Introduct. p. 29. b.

Ch.IV. tinues throughout ages to be SPECIFICALLY

Λέγονται δὲ τὰ γένη καὶ τὰ εἶδη ΠΡΟ ΤΩΝ ΠΟΛΛΩΝ, ΕΝ ΤΟΙΣ ΠΟΛΛΟΙΣ, ΕΠΙ ΤΟΙΣ ΠΟΛΛΟΙΣ· οἷον ἐνοείσθω τι σφραγιστήριον, ἔχον καὶ ἐκλύπωμα τὸ τυχόν, ἐξ ἧς κηρία πολλὰ μεταλαβίτω τῷ ἐκλύπματι, καὶ τις ὑπ' ὅψιν ἀγαγέτω ταῦτα, μὴ προκατιδὼν μηδ' ὅλως τὸ σφραγιστήριον· ἐωρακώς δὲ τὰ ἐν οἷς τὸ ἐκλύπωμα, καὶ ἐπισήσας ὅτι πάντα τῷ αὐτῷ μετέχουσιν ἐκλύπματι, καὶ τὰ δοκῶντα πολλὰ τῷ λόγῳ συναθροίσας εἰς ἓν, ἐχέτω τῆτο κατὰ διάνοιαν. Τὸ μὲν ἔν σφραγιστήριον τύπωμα λέγεται ΠΡΟ ΤΩΝ ΠΟΛΛΩΝ· τό δ' ἐν τοῖς κηρίοις, ΕΝ ΤΟΙΣ ΠΟΛΛΟΙΣ· τὸ δὲ ἐξ αὐτῶν καταληφθέν, καὶ κατὰ διάνοιαν αὐτῶς ὑποσάν, ΕΠΙ ΤΟΙΣ ΠΟΛΛΟΙΣ. Οὕτως ἔν καὶ τὰ γένη καὶ τὰ εἶδη ΠΡΟ ΤΩΝ ΠΟΛΛΩΝ μέν εἰσιν ἐν τῷ Δημιουργῷ, κατὰ τὴν ποιητικὴν λόγους· ἐν τῷ Θεῷ γὰρ οἱ ἐπισιοποιοὶ λόγοι τῶν ὄντων ἐνιαίως προῤφεσθήκασιν, καθ' ἕνα λόγους ὁ ὑπερέσκει τὰ ὅλα πάντα καὶ προώρισε καὶ παρήγαγεν· ὤφειθαι δὲ λέγονται τὰ γένη καὶ τὰ εἶδη ΕΝ ΤΟΙΣ ΠΟΛΛΟΙΣ, διότι ἐν τοῖς κατὰ μέρος ἀνθρώποις τὸ τῷ ἀνθρώπῳ εἶδος ἐστίν, καὶ τοῖς κατὰ μέρος ἵπποις τὸ τῷ ἵππῳ εἶδος· ἐν ἀνθρώποις δὲ, καὶ ἵπποις, καὶ τοῖς ἄλλοις ζώοις τὸ γένος εὐρίσκεται τῶν τοιούτων εἰδῶν, ὅπερ ἐστὶ τὸ ζῶον· καὶ τοῖς ζώοις ὁμῶς καὶ τοῖς ζωοφύτοις τὸ καθολικώτερον γένος, τὸ αἰσθητικόν, ἐξετάζεται· συναχθέντων δὲ καὶ τῶν φυτῶν, θεω-




CALLY ONE, amid those infinite parti- Ch.IV.  
cular

θεωρεῖται τὸ ἔμφυχον· εἰ δὲ σὺν τοῖς ἔμφυχοις ἰθέλει  
τις ἐπισκοπεῖν καὶ τὰ ἄψυχα, τὸ σῶμα σύμπαν κα-  
τάψεται· συνδραμεσῶν δὲ τοῖς ἐξηγημένοις τῶν ἀσωμάτων  
ἁσιῶν, τὸ πρῶτον γένος φανεῖται καὶ γενικώτατον· καὶ  
ἔτω μὲν EN TOIS ΠΟΛΛΟΙΣ ὑφέστηκε τὰ εἶδη  
καὶ τὰ γένη. Καταλαβὼν δὲ τις ἐκ τῶν κατὰ μέρος αἰ-  
θρώπων τὴν αὐτῶν φύσιν, τὴν ἀνθρωπότητα, ἐκ δὲ τῶν  
κατὰ μέρος ἵππων αὐτὴν τὴν ἱππότητα, καὶ ἔτω τὸν  
καθόλου ἄνθρωπον, καὶ τὸν καθόλου ἵππον ἐπινοήσας· καὶ  
τὸ καθόλου ζῶον ἐκ τῶν καθέκαστα τῷ λόγῳ συναγαγὼν·  
καὶ τὸ καθόλου αἰσθητικόν, καὶ τὸ καθόλου ἔμφυχον, καὶ  
τὸ καθόλου σῶμα, καὶ τὴν καθολικωτάτην ὕσιν ἐξ  
αἰσάντων συλλογισάμενος, ὁ τοιοῦτος ἐν τῇ ἑαυτοῦ δια-  
νοίᾳ τὰ γένη καὶ τὰ εἶδη αὐλῶς ὑπέστησεν EPI  
TOIS ΠΟΛΛΟΙΣ, ταῦτάς, μετὰ τὰ πολ-  
λὰ καὶ ὑπερογενῶς. Genera verò et Species dicuntur  
esse ANTE MULTA, IN MULTIS, POST  
MULTA. Ut puta, intelligatur sigillum, quamlibet figu-  
ram habens, ex quo multæ ceræ ejusdem figuræ sint parti-  
cipes, et in medium aliquis has proferat, nequaquam præ-  
viso sigillo. Cum autem vidisset eas ceras in quibus figura  
exprimitur, et animadvertisset omnes eandem figuram par-  
ticipare, et quæ videbantur multæ, ratione in unum coegis-  
set, hoc in mente teneat. Nempe sigillum dicitur esse species  
ANTE MULTA; illa vero in ceris, IN MULTIS; quæ  
vero ab iis desumitur, et in mente immaterialiter subsistit,  
POST MULTA. Sic igitur et Genera et Species ANTE  
MULTA in Creatore sunt, secundum rationes efficientes.

Ch.IV. tinues throughout ages to be SPECIFICALLY

Λέγονται δὲ τὰ γένη καὶ τὰ εἶδη ΠΡΟ ΤΩΝ ΠΟΛΛΩΝ, ΕΝ ΤΟΙΣ ΠΟΛΛΟΙΣ, ΕΠΙ ΤΟΙΣ ΠΟΛΛΟΙΣ· οἷον ἰννοεῖσθω τι σφραγιστήριον, ἔχον καὶ ἐκλύπωμα τὸ τυχόν, ἐξ ἧς κηρία πολλά μεταλαβείτω τὰ ἐκλύπωματ<sup>ος</sup>, καὶ τις ὑπ' ὅψιν ἀγαγέτω ταῦτα, μὴ προκατιδὼν μηδ' ὅλως τὸ σφραγιστήριον· ἑωρακώς δὲ τὰ ἐν οἷς τὸ ἐκλύπωμα, καὶ ἐπισήσας ὅτι πάντα τὰ αὐτῶ μετέχουσιν ἐκλύπωματ<sup>ος</sup>, καὶ τὰ δοκῶντα πολλά τῷ λόγῳ συναθροίσας εἰς ἓν, ἐχέτω τῶτο κατὰ διάνοιαν. Τὸ μὲν ἔν σφραγιστήριον τύπωμα λέγεται ΠΡΟ ΤΩΝ ΠΟΛΛΩΝ· τό δ' ἐν τοῖς κηρίοις, ΕΝ ΤΟΙΣ ΠΟΛΛΟΙΣ· τὸ δὲ ἐξ αὐτῶν καταληφθέν, καὶ κατὰ διάνοιαν αὐτῶς ὑποσάν, ΕΠΙ ΤΟΙΣ ΠΟΛΛΟΙΣ. "Ουτως ἔν καὶ τὰ γένη καὶ τὰ εἶδη ΠΡΟ ΤΩΝ ΠΟΛΛΩΝ μὲν εἰσιν ἐν τῷ Δημιουργῷ, κατὰ τὰς ποιητικὰς λόγους· ἐν τῷ Θεῷ γὰρ οἱ ὑποσίοιοι λόγοι τῶν ὄντων ἐνιαίως προὑφεισθήκασιν, καθ' ἑξ λόγους ὁ ὑπερέσι<sup>ος</sup> τὰ ὅλα πάντα καὶ προώρισεν καὶ παρήγαγεν· ὑφεισθῆναι δὲ λέγονται τὰ γένη καὶ τὰ εἶδη ΕΝ ΤΟΙΣ ΠΟΛΛΟΙΣ, διότι ἐν τοῖς κατὰ μέρ<sup>ος</sup> ἀνθρώποις τὸ τῶ ἀνθρώπου εἶδος ἐστίν, καὶ τοῖς κατὰ μέρ<sup>ος</sup> ἵπποις τὸ τῶ ἵππου εἶδ<sup>ος</sup>· ἐν ἀνθρώποις δὲ, καὶ ἵπποις, καὶ τοῖς ἄλλοις ζώοις τὸ γέν<sup>ος</sup> εὐρίσκεται τῶν τοιούτων εἰδῶν, ὅπερ ἐστὶ τὸ ζῶον· καὶ τοῖς ζώοις ὁμῶς καὶ τοῖς ζωοφύτοις τὸ καθολικώτερον γέν<sup>ος</sup>, τὸ αἰσθητικόν, ἐξετάζεται· συναχθέντων δὲ καὶ τῶν φυτῶν, Σειω-

CALLY ONE, amid those infinite parti- **Ch.IV.**  
 cular 

θεωρεῖται τὸ ἔμψυχον· εἰ δὲ σὺν τοῖς ἐμψύχοις ἰθέλει  
 τις ἐπισκοπεῖν καὶ τὰ ἄψυχα, τὸ σῶμα σύμπαν κα-  
 τ'οφείται· συνδραμεῶν δὲ τοῖς ἐρημένοις τῶν ἀσωμάτων  
 ὁσίων, τὸ πρῶτον γένος φαίνεται καὶ γενικώτατον· καὶ  
 ἔτι μὲν EN TOIΣ ΠΟΛΛΟΙΣ ὑφίστηκε τὰ εἶδη  
 καὶ τὰ γένη. Καταλαβὼν δὲ τις ἐκ τῶν κατὰ μέρος ἀν-  
 θρώπων τὴν αὐτῶν φύσιν, τὴν ἀνθρωπότητα, ἐκ δὲ τῶν  
 κατὰ μέρος ἵππων αὐτὴν τὴν ἰππότητα, καὶ ἔτι τὸν  
 καθόλου ἀνθρώπου, καὶ τὸν καθόλου ἵππου ἐπινοήσας· καὶ  
 τὸ καθόλου ζῶον ἐκ τῶν καθέκαστα τῶν λόγων συναγαγὼν·  
 καὶ τὸ καθόλου αἰσθητικόν, καὶ τὸ καθόλου ἔμψυχον, καὶ  
 τὸ καθόλου σῶμα, καὶ τὴν καθολικωτάτην ὑσίαν ἐξ  
 πάντων συλλογισάμενος, ὁ τοιοῦτος ἐν τῇ ἐαυτοῦ δια-  
 νοίᾳ τὰ γένη καὶ τὰ εἶδη αὐλῶς ὑπέστησεν EPI  
 TOIΣ ΠΟΛΛΟΙΣ, ταῖς, μετὰ τὰ πολ-  
 λὰ καὶ ὑπερογενῶς. *Genera verò et Species dicuntur  
 esse ANTE MULTA, IN MULTIS, POST  
 MULTA. Ut puta, intelligatur sigillum, quamlibet figu-  
 ram habens, ex quo multæ ceræ ejusdem figuræ sint parti-  
 cipes, et in medium aliquis has proferat, nequaquam præ-  
 viso sigillo. Cum autem vidisset eas ceras in quibus figura  
 exprimitur, et animadvertisset omnes eandem figuram par-  
 ticipare, et quæ videbantur multæ, ratione in unum coegis-  
 set, hoc in mente teneat. Nempe sigillum dicitur esse species  
 ANTE MULTA; illa vero in ceris, IN MULTIS; quæ  
 vero ab iis desumitur, et in mente immaterialiter subsistit,  
 POST MULTA. Sic igitur et Genera et Species ANTE  
 MULTA in Creatore sunt, secundum rationes efficientes.*

Ch.IV. cular changes, that befall it every mo-  
 { ment (k).

MAY

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*In Deo enim rerum effectrices rationes una et simpliciter præ-existunt; secundum quas rationes ille supra-substantialis omnes res et prædestinavit et produxit. Existere autem dicuntur Genera et Species IN MULTIS, quoniam in singulis hominibus hominis Species, et in singulis equis equi Species est. In hominibus æque ac in equis et aliis animalibus Genus invenitur harum specierum, quod est animal. In animalibus etiam una cum Zoophytis magis universale Genus, nempe sensitivum exquiritur. Additis vero plantis, spectatur Genus animatum. Si verò una cum animatis quisquam velit perscrutari etiam inanimata, totum Corpus perspiciet. Cum autem entia incorporea conjuncta fuerint iis modo tractatis, apparebit primum et generalissimum Genus. Atque ita quidem IN MULTIS subsistunt Genera et Species. Comprehendens vero quisquam ex singulis hominibus naturam ipsam humanam, et ex singulis equis ipsum equinam, atque ita universalem hominem et universalem equum considerans, et universale animal ex singulis ratione colligens, et universale sensitivum, et universale animatum, et universale corpus, et maximè universale ens ex omnibus colligens, hic, inquam, in suâ mente Genera et Species immaterialiter constituit ΕΠΙ ΤΟΙΣ ΠΟΛΛΟΙΣ, hoc est, POST MULTA, et posterius genita. Niceph. Blem. Log. Epit. p. 62. Vid. etiam Alcin. in Platonic. Philosph. Introduct. C. IX. X.*

(k) The following elegant Lines of *Virgil* are worth attending to, tho' applied to no higher a subject than Bees.

I

Ergo




MAY we be allowed then to credit those Ch. IV.  
speculative Men, who tell us, "it is in  
" these

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*Ergo ipsas quamvis angustii terminus ævi  
Excipiat : (neque enim plus septima ducitur ætas)  
AT GENUS IMMORTALE MANET—G. IV.*

The same *Immortality*, that is, the *Immortality of the Kind*, may be seen in all *perishable* substances, whether animal or inanimate; for tho' *Individuals perish*, the *several Kinds still remain*. And hence, if we take *TIME*, as denoting the *system of things temporary*, we may collect the meaning of that passage in the *Timæus*, where the Philosopher describes *TIME* to be—*μένοντι* αἰῶνι ἐν ἐνὶ κατ' ἀριθμὸν ἴσσαν αἰῶνιον εἰκόνα. *Æternitatis in uno permanentis Imaginem quandam, certis numerorum articulis progredientem. Plat. V. III. p. 37. Edit. Serran.*

We have subjoined the following extract from *Boethius*, to serve as a commentary on this description of *TIME*—*ÆTERNITAS igitur est, interminabilis vitæ tota simul et perfecta possessio. Quod ex collatione temporalium clarius liquet. Nam quidquid vivit in TEMPORE, id præsens à præteritis in futura procedit: nihilque est in tempore ita constitutum, quod totum vitæ suæ spatium pariter possit amplecti; sed crastinum quidem nondum apprehendit, hesternum vero jam perdidit. In hodiernâ quoque vita non amplius vivitis, quam in illo mobili transitorioque*

**Ch.IV.** be the destined medium, *to awaken the*  
 dormant Energies of *Man's* Understanding,  
 yet are those Energies themselves no more  
 contained in *Sense*, than the Explosion of  
 a Cannon, in the Spark which gave it  
 fire (1).

IN

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(1) The following Note is taken from a Manuscript  
 Commentary of the *Platonic Olympiodorus*, (quoted be-  
 fore p. 371.) upon the *Phædo* of *Plato*; which tho' per-  
 haps some may object to from inclining to the Doctrine  
 of *Platonic Reminiscence*, yet it certainly gives a better  
 account how far the *Senses* assist in the acquisition of  
*Science*, than we can find given by vulgar Philosophers.

Οὐδέποτε γὰρ τὰ χεῖρω καὶ δεύτερα ἀρχαὶ ἢ αἰτίαι  
 εἰσὶ τῶν κρείττονων· εἰ δὲ δεῖ καὶ ταῖς ἐγκυκλίαις ἐξηγή-  
 σαι πείθεσθαι· καὶ ἀρχὴν εἰπεῖν τὴν αἰσθησιν τῆς ἐπιστή-  
 μης, λέγομεν αὐτὴν ἀρχὴν ἔχ' ὡς ποιητικὴν, ἀλλ' ὡς  
 ἐριθίζουσαν τὴν ἡμετέραν ψυχὴν εἰς ἀνάμνησιν τῶν καθό-  
 λου—κατὰ τούτην δὲ τὴν ἐννοίαν εἴρηται καὶ τὸ ἐν Τι-  
 μαίῳ, ὅτι δι' ὅψως καὶ ἀκοῆς τὸ τῆς φιλοσοφίας ἐπο-  
 ρίσσασθαι γένεται, διότι ἐκ τῶν αἰσθητῶν εἰς ἀνάμνησιν  
 ἀφικνύμεθα. *Those things, which are inferior and se-*  
*condary, are by no means the Principles or Causes of the*  
*more excellent; and tho' we admit the common interpreta-*  
*tions, and allow SENSE to be a Principle of SCIENCE,*  
*we must however call it a Principle, not as if it was the*  
*efficient*

IN short ALL MINDS, that are, are SI-MILAR and CONGENIAL; and so too are *their*

*efficient Cause, but as it rouses our Soul to the Recollection of general Ideas—According to the same way of thinking is it said in the Timæus, that through the Sight and Hearing we acquire to ourselves Philosophy, because we pass from Objects of SENSE to REMINISCENCE or RECOLLECTION.*

And in another passage he observes—Ἐπειδὴ γὰρ πᾶμμορφον ἀγαλμά ἐστιν ἡ ψυχὴ, πάντων τῶν ὄντων ἔχουσα λόγους, ἐκθιζομένη ὑπὸ τῶν αἰσθητῶν ἀναμιμνήσκεται ὧν ἔνδον ἔχει λόγων, καὶ τέρας προβάλλεται. *For in as much as the SOUL, by containing the Principles of all Beings, is a sort of OMNIFORM REPRESENTATION or EXEMPLAR; when it is roused by objects of Sense, it recollects those Principles, which it contains within, and brings them forth.*

Georgius Gemistus, otherwise called Pletho, writes upon the same subject in the following manner. Τὴν ψυχὴν φασὶν οἱ τὰ εἶδη τιθήμενοι ἀναλαμβάνουσιν ἔσχατος ἐπισήμην τὴν ἐν τοῖς αἰσθητοῖς λόγους, ἀκριβέστερον αὐτὰς ἔχοντας καὶ τελειώτερον ἐν ἑαυτῇ ἔχειν, ἢ ἐν τοῖς αἰσθητοῖς ἔχουσι. Τὸ ἔν τε τελειώτερον τῆτο καὶ ἀκριβέστερον ἐκ αὐτῶν αἰσθητῶν ἔχειν τὴν ψυχὴν, ὅγε μὴ ἐστὶν ἐν αὐτοῖς. Οὐδ' αὖ μὴδαμὲ ἀλλόθι, οὐ αὐτὴν ἐξ αὐτῆς δια-  
νοεῖσθαι\*


Ch.IV. *their Ideas, or intelligible Forms.* Were  
 it otherwise, there could be no intercourse  
 between

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νοεῖσθαι· ἔδὲ γὰρ πεφυκέναι τὴν ψυχὴν μηδαμῇ οὐ, τὴ  
 διανοεῖσθαι· τὰς γὰρ ψευδεῖς τῶν δοξῶν ἐχὶ μὴ ὄντων  
 ἀλλ' ὄντων μὲν, ἄλλων δὲ κατ' ἄλλων εἶναι συνθέσεις  
 τινάς, ἔκαστα τὸ ὀρθὸν γινομένης. Λίπυσθαι δὲ ἀφ'  
 ἑτέρας τινὸς φύσεως πολλῶν ἔτι κρείττονός τε καὶ τελειώτε-  
 ρας ἀφ' ἧς τῇ ψυχῇ τὸ τελειώτερον τῦτο τῶν ἐν τοῖς  
 αἰσθητοῖς λόγων. *Those who suppose IDEAL FORMS,*  
*say that the Soul, when she assumes, for the purposes of*  
*Science, those Proportions, which exist in sensible objects,*  
*possesses them with a superior accuracy and perfection, than*  
*that to which they attain in those sensible objects. Now*  
*this superior Perfection or Accuracy the Soul cannot have*  
*from sensible objects, as it is in fact not in them; nor yet*  
*can she conceive it herself as from herself, without its*  
*having existence any where else. For the Soul is not*  
*formed so as to conceive that, which has existence nowhere,*  
*since even such opinions, as are false, are all of them com-*  
*positions irregularly formed, not of mere Non-Beings, but*  
*of various real Beings, one with another. It remains*  
*therefore that this Perfection, which is superior to the*  
*Proportions existing in sensible objects, must descend to the*  
*Soul from SOME OTHER NATURE, WHICH IS BY*  
*MANY DEGREES MORE EXCELLENT AND PER-*  
*FECT. Pleth. de Aristotel. et Platonic. Philosoph.*  
*Diff. Edit. Paris 1541.*

The ΛΟΓΟΙ or PROPORTIONS, of which *Gemistus* here speaks, mean not only those relative Pro-  
 portions



between Man and Man, or (what is more Ch.IV.  
important) between Man and God. 

For

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portions of *Equality* and *Inequality*, which exist in *Quantity*, (such as double, sesquialter, &c.) but in a larger sense, they may be extended to mathematical *Lines*, *Angles*, *Figures*, &c. of all which Λόγος or *Proportions*, tho' we possess in the *Mind* the most clear and precise Ideas, yet it may be justly questioned, whether any one of them ever existed in the *sensible* World.

To these two Authors we may add *Boethius*, who, after having enumerated many acts of the MIND or INTELLECT, wholly distinct from *Sensation*, and independent of it, at length concludes,

*Hæc est efficiens magis  
Longè caussa potentior,  
Quam quæ materiæ modo  
Impressas patitur notas.  
Præcedit tamen excitans,  
Ac vires animi movens,  
Vivo in corpore passio.  
Cum vel lux oculos ferit,  
Vel vox auribus instrepat;  
Tum MENTIS VIGOR excitus,  
QUAS INTUS SPECIES TENET,  
Ad motus simileis vocans,  
Notis applicat exteris,  
INTRORSUMQUE RECONDITIS  
FORMIS miscet imagines.*

De Consolat. Philosoph. L. V.

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Ch.IV. **FOR** what is Conversation between **Man** and Man?—It is a mutual intercourse of *Speaking* and *Hearing*.—To the Speaker, it is *to teach*; to the Hearer, it is *to learn*.—To the Speaker, it is *to descend* from *Ideas* to *Words*; to the Hearer, it is *to ascend* from *Words* to *Ideas*.—If the Hearer, in this ascent, can arrive at *no* Ideas, then is he said *not to understand*; if he ascend to Ideas dissimilar and heterogeneous, then is he said *to misunderstand*.—What then is requisite, that he may be said *to understand*?—That he should ascend to certain Ideas, treasured up *within himself*, correspondent and similar to those *within the Speaker*. The same may be said of a *Writer* and a *Reader*; as when any one reads to day or to morrow, or here or in *Italy*, what *Euclid* wrote in *Greece* two thousand years ago.

Now is it not marvelous, there should be *so exact an Identity of our Ideas*, if they were

were only generated from *sensible* Objects, Ch.IV.  
 infinite in number, ever changing, distant  
 in Time, distant in Place, and no one  
 Particular the same with any other?

AGAIN, do we allow it possible for God to signify his *will* to Men; or for MEN to signify their *wants* to God?—In both these cases there must be *an Identity of Ideas*, or else nothing is done either one way or the other. Whence then do these COMMON IDENTIC IDEAS come?—Those of *Men*, it seems, come all from *Sensation*. And whence come *God's Ideas*?—Not surely from *Sensation* too; for this we can hardly venture to affirm, without giving to *Body* that notable *Precedence of being prior to the Intellection of even God himself*.—Let them then be *original*; let them be *connate*, and *essential to the divine Mind*.—If this be true, is it not a fortunate Event, that *Ideas of corporeal rise, and others of mental, (things derived from subjects so totally distinct) should*  
*so*

Ch.IV. *so happily co-incide in the same wonderful*  
*Identity?*

HAD we not better reason thus upon so abstruse a Subject?—Either all MINDS have their Ideas *derived*; or all have them *original*; or *some have them original, and some derived*. If all Minds have them *derived*, they must be derived from something, *which is itself not Mind*, and thus we fall insensibly into a kind of Atheism. If all have them *original*, *then are all Minds divine*, an Hypothesis by far more plausible than the former. But if this be not admitted, than must *one* Mind (at least) have *original* Ideas, and the rest have them *derived*. Now supposing this last, whence are those Minds, whose Ideas are derived, most likely to derive them?—From MIND, or from BODY?—From MIND, a thing *homogeneous*; or from BODY, a thing *heterogeneous*? From MIND, such as (from the Hypothesis) has  
*original*



*original Ideas*; or from BODY, which we Ch.IV.  
cannot discover to have any Ideas at all? (1) —

—An Examination of this kind, pursued  
with accuracy and temper, is the most  
probable method of solving these doubts.  
It is thus we shall be enabled with more  
assurance to decide, whether we are to  
admit the Doctrine of *the Epicurean*  
*Poet*,

CORPOREA NATURA *animum constare,*  
*animamque;*

or trust *the Mantuan Bard*, when he sings  
in divine numbers,

*Igneus est ollis vigor, et CÆLESTIS ORIGO*  
*Seminibus.*——

BUT

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(1) NOTN δὲ εἶναι ΣΩΜΑ γεννᾶν πῶς γὰρ αὐ-  
τὰ ΑΝΟΗΤΑ NOTN γεννησοῖ; No BODY pro-  
duces MIND: for how should THINGS DEVOID OF  
MIND produce MIND? *Sallust de Diis et Mundo*, c. 8.

**Ch.IV.** BUT it is now time, to quit these Speculations. Those, who would trace them farther, and have leisure for such studies, may perhaps find themselves led into regions of Contemplation, affording them prospects both interesting and pleasant. We have at present said as much as was requisite to our Subject, and shall therefore pass from hence to our concluding chapter.

C H A P.

## C H A P. V.

*Subordination of Intelligence—Difference of Ideas, both in particular Men, and in whole Nations—Different Genius of different Languages—Character of the English, the Oriental, the Latin, and the Greek Languages—Superlative Excellence of the Last—Conclusion.*

ORIGINAL TRUTH (a), having the Ch. V.  
 most intimate connection with the  
*supreme Intelligence*, may be said (as it were)  
 to

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(a) Those Philosophers, whose Ideas of *Being* and *Knowledge* are derived from *Body* and *Sensation*, have a short method to explain the nature of TRUTH. It is a *facilitious* thing, made by every man for himself; which comes and goes, just as it is remembered and forgot; which in the order of things makes its appearance *the last* of any, being not only subsequent to *sensible* Objects, but even to our *Sensations* of them. According to this Hypothesis, there are many Truths, which have been, and are no longer; others, that will be, and have

Ch. V. to shine with unchangeable splendor, enlightening throughout the Universe every possible Subject, by nature susceptible of its benign influence. Passions and other obstacles may prevent indeed its efficacy, as clouds and vapours may obscure the Sun; but it self neither admits *Diminution*, nor *Change*, because the Darknefs respects only particular Percipients. Among *these* therefore we must look for ignorance and

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not been yet; and multitudes, that possibly may never exist at all.

But there are other Reasoners, who must surely have had very different notions; those I mean, who represent TRUTH not as the *last*, but the *first* of Beings; who call it *immutable, eternal, omnipresent*; Attributes, that all indicate something more than human. To these it must appear somewhat strange, how men should imagine, that a crude account of the method *how they perceive* Truth, was to pass for an account of *Truth itself*; as if to describe the road to *London*, could be called a Description of that Metropolis.

For my own part, when I read the detail about Sensation and Reflection, and am taught the process at large how my Ideas are all generated, I seem to view

I the



and error, and for that *Subordination of Ch. V.*  
*Intelligence*, which is their natural conse-  
 quence.

WE have daily experience in the Works  
 of ART, that a *partial Knowledge* will suf-  
 fice for *Contemplation*, tho' we know not  
 enough, to profess ourselves Artists. Much  
 more is this true, with respect to NA-  
 TURE; and well for mankind is it found

D d 3

to

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the human Soul in the light of a Crucible, where Truths  
 are produced by a kind of logical Chemistry. They  
 may consist (for aught we know) of *natural* materials,  
 but are as much *creatures of our own*, as a Bolus or  
 Elixir.

If *Milton* by his URANIA intended to represent  
 TRUTH, he certainly referred her to a much more an-  
 tient, as well as a far more noble origin.

—————Heav'nly born!  
 Before the hills appear'd, or fountains flow'd,  
 Thou with eternal Wisdom didst converse,  
 Wisdom thy Sister; and with her didst play  
 In presence of th' almighty Father, pleas'd  
 With thy celestial Song. —————

P. L. VII.

See *Proverbs* VIII. 22, &c. *Jeremiah*. X. 10.  
*Marc. Antonin.* IX. 1.

Ch. V. to be true, else never could we attain any *natural* Knowledge at all. For if the *constitutive Proportions of a Clock* are so subtle, that few conceive them truly, but the Artist himself; what shall we say to *those feminal Proportions*, which make the essence and character of every *natural Subject*?—Partial views, the Imperfections of Sense; Inattention, Idleness, the turbulence of Passions; Education, local Sentiments, Opinions, and Belief, conspire in many instances to furnish us with Ideas, some *too general*, some *too partial*, and (what is worse than all this) with many that are *erroneous*, and contrary to Truth. These it behoves us to correct as far as possible, by cool suspense and candid examination.

Νῆφε, καὶ μέμνησ' ἀπιστεῖν, ἄρθρα ταῦτα  
τῶν φρενῶν.

AND thus by a connection perhaps little expected, the Cause of LETTERS, and  
that



that of VIRTUE appear to co-incide, it Ch. V.  
being the business of both *to examine our* }  
*Ideas, and to amend them by the Standard*  
*of Nature and of Truth (b).*

IN this important Work, we shall be  
led to observe, how Nations, like single  
Men, have their *peculiar* Ideas; how these  
*peculiar* Ideas become THE GENIUS OF  
THEIR LANGUAGE, since the *Symbol* must  
of course correspond to its *Archetype* (c);

D d 4

how

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(b) How useful to ETHIC SCIENCE, and indeed to  
KNOWLEDGE in general, a GRAMMATICAL DIS-  
QUISITION into the *Etymology* and *Meaning* of WORDS  
was esteemed by the chief and ablest Philosophers, may  
be seen by consulting *Plato* in his *Cratylus*; *Xenoph.*  
*Mem.* IV. 5. 6. *Arrian.* *Epicl.* I. 17. II. 10. *Marc.*  
*Anton.* III. 11. V. 8. X. 8.

(c) ΗΘΟΥΣ ΧΑΡΑΚΤΗΡ ἵστί τ' ἀνθρώπου  
ΛΟΓΟΣ. *Stob.* *Capiuntur Signa haud levia, sed ob-*  
*servatu digna (quod fortasse quispiam non putarit) de in-*  
*geniis et moribus populorum et nationum ex linguis ipsorum.*  
*Bacon.* *de Augm. Scient.* VI. 1. *Vid. etiam Quinētil.*  
*L. XI. p. 675. Edit. Capperon. Diog. L. I. p. 58. et*  
*Menag. Com. Tusc. Disp. V. 16.*

Ch. V. how the *wisest* Nations, having the *most* and *best* Ideas, will consequently have the *best* and *most copious* Languages; how others, whose Languages are motley and compounded, and who have borrowed from different countrys different Arts and Practices, discover by WORDS, to whom they are indebted for THINGS.

To illustrate what has been said, by a few examples. WE BRITONS in our time have been remarkable borrowers, as our *multiform* Language may sufficiently shew. Our Terms in *polite Literature* prove, that this came from *Greece*; our Terms in *Musick* and *Painting*, that these came from *Italy*; our Phrases in *Cookery* and *War*, that we learnt these from the *French*; and our Phrases in *Navigation*, that we were taught by the *Flemings* and *Low Dutch*. These many and very different Sources of our Language may be the cause, why it is so deficient in *Regularity* and *Analogy*. Yet we have this advantage to compensate the defect,



defect, that what we want in *Elegance*, we Ch. V.  
gain in *Copiousness*, in which last respect  
few Languages will be found superior to  
our own.

LET us pass from ourselves to the NA-  
TIONS OF THE EAST. The (d) Eastern  
World, from the earliest days, has been at  
all times the Seat of enormous Monarchy.  
On its natives fair Liberty never shed its ge-  
nial influence. If at any time civil Discords  
arose among them (and arise there did in-  
numerable) the contest was never about  
*the Form of their Government*; (for this  
was an object, of which the Combatants  
had no conception;) it was all from the  
poor motive of, *who should be their MASTER*,  
whether

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(d) Διὰ γὰρ τὸ δαλικώτεροι εἶναι τὰ ἤθη οἱ μὲν  
Βάρβαροι τῶν Ἑλλήνων, οἱ δὲ περὶ τὴν Ἀσίαν τῶν περὶ  
τὴν Εὐρώπην, ὑπομένουσι τὴν δεσποτικὴν ἀρχὴν, ἔμειν  
δυσχεραίνοντες. *For the Barbarians by being more slavish  
in their Manners than the Greeks, and those of Asia than  
those of Europe, submit to despotic Government without  
murmuring or discontent.* Arist. Polit. III. 4.

Ch. V. whether a *Cyrus* or an *Artaxerxes*, a *Mahomet* or a *Mustapha*.

SUCH was their Condition, and what was the consequence?—Their Ideas became consonant to their servile State, and their Words became consonant to their servile Ideas. The great Distinction, for ever in their sight, was that of *Tyrant* and *Slave*; the most unnatural one conceivable, and the most susceptible of pomp, and empty exaggeration. Hence they talked of Kings as Gods, and of themselves, as the meanest and most abject Reptiles. Nothing was either great or little in moderation, but every Sentiment was heightened by incredible Hyperbole. Thus tho' they sometimes ascended into *the Great* and *Magnificent* (e), they as frequently degenerated

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(e) The truest Sublime of the East may be found in the Scriptures, of which perhaps the principal cause is the intrinsic Greatness of the Subjects there treated; the Creation of the Universe, the Dispensations of divine Providence, &c.

nerated into the *Tumid* and *Bombast*. *The* Ch. V.  
*Greeks too of Asia* became infected by their  
 neighbours, who were often at times not  
 only their neighbours, but their masters ;  
 and hence that *Luxuriance* of the *Asiatic*  
*Stile*, unknown to the chaste eloquence  
 and purity of *Athens*. But of the *Greeks* we  
 forbear to speak now, as we shall speak of  
 them more fully, when we have first con-  
 sidered the Nature or Genius of the *Romans*.

AND what sort of People may we pro-  
 nounce the ROMANS ?—A Nation engaged  
 in wars and commotions, some foreign,  
 some domestic, which for seven hun-  
 dred years wholly engrossed their thoughts.  
 Hence therefore their LANGUAGE be-  
 came, *like their Ideas*, copious in all Terms  
 expressive of things *political*, and well  
 adapted to the purposes both of *History*  
 and *popular Eloquence*.—But what was  
 their *Philosophy* ?—As a Nation, it was  
 none, if we may credit their ablest Writers.  
 And hence the Unfitness of their Language  
 to

Ch. V. to this Subject; a defect, which even *Cicero* is compelled to confess, and more fully makes appear, when he writes Philosophy himself, from the number of terms, which he is obliged to invent (*f*). *Virgil* seems

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(*f*) See *Cic. de Fin.* I. C. 1, 2, 3. III. C. 1, 2, 4, &c. but in particular *Tusc. Disp.* I. 3. where he says, PHILOSOPHIA jacuit usque ad hanc ætatem, nec ullum habuit lumen LITERARUM LATINARUM; quæ illustranda et excitanda nobis est; ut si, &c. See also *Tusc. Disp.* IV. 3. and *Acad.* I. 2. where it appears, that 'till *CICERO* applied himself to the writing of *Philosophy*, the *Romans* had nothing of the kind in their language, except some mean performances of *Anaxagoras* the *Epicurean*, and others of the same sect. How far the *Romans* were indebted to *Cicero* for Philosophy, and with what industry, as well as eloquence, he cultivated the Subject, may be seen not only from the titles of those Works that are now lost, but much more from the many noble ones still fortunately preserved.

The *Epicurean* Poet *LUCRETIVS*, who flourished nearly at the same time, seems by his silence to have over-looked the *Latin* writers of his own sect; deriving all his Philosophy, as well as *Cicero*, from *Grecian* Sources; and, like him, acknowledging the difficulty of writing *Philosophy* in *Latin*, both from the Poverty of the Tongue, and from the Novelty of the Subject.

*Nec*



seems to have judged the most truly of his Ch. V.  
 Countrymen, when admitting their inferiority in the more elegant Arts, he concludes at last with his usual majesty,

*Tu*

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*Nec me animi fallit, GRAIORUM obscura reperta  
 Difficile inlustrare LATINIS versibus esse,  
 (Multa novis rebus præsertim quom sit agendum,)  
 Propter EGESTATEM LINGUÆ et RERUM NOVITATEM:*

*Sed tua me virtus tamen, et sperata voluptas  
 Suavis amicitiae quemvis perferre laborem  
 Suadet——*

*Lucr. I. 137.*

In the same age, VARRO, among his numerous works, wrote some in the way of *Philosophy*; as did the Patriot BRUTUS, a Treatise concerning *Virtue*, much applauded by *Cicero*; but these Works are now lost.

Soon after the Writers above-mentioned came HORACE, some of whose Satires and Epistles may be justly ranked among the most valuable pieces of *Latin Philosophy*, whether we consider the purity of their Style, or the great Address, with which they treat the Subject.

After *Horace*, tho' with as long an interval as from the days of *Augustus* to those of *Nero*, came the Satirist PERSIUS, the friend and disciple of the Stoic *Cornutus*; to whose precepts as he did honour by his virtuous Life,

so

Ch. V. *Tu* REGERE IMPERIO POPULOS, Ro-  
 mane, memento,  
 (*Hæ tibi erunt artes*) pacisque imponere  
 morem,  
 Parcere subjēctis, et debellare superbos.

FROM

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to his works, tho' small, shew an early proficiency in the Science of Morals. Of him it may be said, that he is almost the single *difficult* writer among the *Latin* Classics, whose meaning has sufficient merit, to make it worth while to labour thro' his obscurities.

In the same degenerate and tyrannic period, lived also SENECA; whose character, both as a Man and a Writer, is discussed with great accuracy by the noble Author of the *Characteristics*, to whom we refer.

Under a milder Dominion, that of *Hadrian* and the *Antonines*, lived AULUS GELLIUS, or (as some call him) AGELLIUS, an entertaining Writer in the miscellaneous way; well skilled in Criticism and Antiquity; who tho' he can hardly be entitled to the name of a *Philosopher*, yet deserves not to pass unmentioned here, from the curious fragments of Philosophy interspersed in his works.

With *Aulus Gellius* we range MACROBIUS, not because a Contemporary, (for he is supposed to have lived under

FROM considering *the Romans*, let us Ch. V.  
 pass to THE GREEKS. THE GRECIAN  
 COMMON-

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under *Honorius* and *Theodosius*) but from his near resemblance, in the character of a Writer. His Works, like the other's, are miscellaneous; filled with Mythology and antient Literature, some Philosophy being intermixed. His Commentary upon the *Somnium Scipionis* of *Cicero* may be considered as wholly of the *philosophical* kind.

In the same age with *Aulus Gellius*, flourished *APULEIUS* of *Madaura* in *Africa*, a *Platonic* Writer, whose Matter in general far exceeds his perplexed and affected Stile, too conformable to the false Rhetoric of the Age when he lived.

Of the same Country, but of a later Age, and a harsher Stile, was *MARTIANUS CAPELLA*, if indeed he deserve not the name rather of a *Philologist*, than of a *Philosopher*.

After *Capella*, we may rank *CHALCIDIUS* the *Platonic*, tho' both his Age, and Country, and Religion are doubtful. His manner of writing is rather more agreeable than that of the two preceding, nor does he appear to be their inferior in the knowledge of Philosophy, his work being a laudable Commentary upon the *Timæus* of *Plato*.

The

Ch. V. COMMONWEALTHS, while they maintained  
 their Liberty, were the most heroic Confederacy, that ever existed. They were  
 the

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The last *Latin* Philosopher was *BERTHIUS*, who was descended from some of the noblest of the *Roman* Families, and was Consul in the beginning of the sixth Century. He wrote many philosophical Works, the greater part in the *Logical* way. But his *Ethic* piece, *On the Consolation of Philosophy*, and which is partly prose, and partly verse, deserves great encomiums both for the Matter, and for the Stile; in which last he approaches the Purity of a far better age than his own, and is in all respects preferable to those crabbed *Africans* already mentioned. By command of *Theodoric* king of the *Goths*, it was the hard fate of this worthy Man to suffer death; with whom the *Latin Tongue*, and the last remains of *Roman Dignity*, may be said to have sunk in the western World.

There were other *Romans*, who left *Philosophical* Writings; such as *MUSENIUS RUFUS*, and the two Emperors, *MARCUS ANTONINUS* and *JULIAN*; but as these preferred the use of the *Greek Tongue* to their own, they can hardly be considered among the number of *Latin* Writers.

And so much (by way of sketch) for THE LATIN AUTHORS OF PHILOSOPHY; a small number for so vast an Empire, if we consider them as all the product of near six successive centuries.



the politest, the bravest, and the wisest of Ch. V. men. In the short space of little more than a Century, they became such Statesmen, Warriors, Orators, Historians, Physicians, Poets, Critics, Painters, Sculptors, Architects, and (last of all) Philosophers, that one can hardly help considering THAT GOLDEN PERIOD, as a Providential Event in honour of human Nature, to shew to what perfection the Species might ascend (g).

Now

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(g) If we except *Homer*, *Hesiod*, and the *Lyric* Poets, we hear of few *Grecian* Writers before the expedition of *Xerxes*. After that Monarch had been defeated, and the dread of the *Persian* power was at an end, the EFFULGENCE OF GRECIAN GENIUS (if I may use the expression) broke forth, and shone till the time of *Alexander the Macedonian*, after whom it disappeared, and never rose again. This is that *Golden Period* spoken of above. I do not mean that *Greece* had not many writers of great merit subsequent to that period, and especially of the philosophic kind; but the *Great*, the *Striking*, the *Sublime* (call it as you please) attained at that time to a height, to which it never could ascend in any after age.

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Ch. V. NOW THE LANGUAGE OF THESE  
 } GREEKS was truly like themselves, it was  
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The same kind of fortune befel the people of *Rome*. When the *Punic* wars were ended, and *Carthage* their dreaded Rival was no more, then (as *Horace* informs us) they began to cultivate the politer arts. It was soon after this, their great Orators, and Historians, and Poets arose, and *Rome*, like *Greece*, had her *Golden Period*, which lasted to the death of *Octavius Cæsar*.

I call these two Periods, from the two greatest Geniuses that flourished in each, one THE SOCRATIC PERIOD, the other THE CICERONIAN.

There are still farther analogies subsisting between them. Neither Period commenced, as long as solicitude for the common welfare engaged men's attentions, and such wars impended, as threatened their destruction by Foreigners and Barbarians. But when once these fears were over, a general security soon ensued, and instead of attending to the arts of defence and self-preservation, they began to cultivate those of Elegance and Pleasure. Now, as these naturally produced a kind of wanton insolence (not unlike the vicious temper of high fed animals) so by this the bands of union were insensibly dissolved. Hence then among  
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conformable to their transcendent and Ch. V.  
universal Genius. Where Matter fo  
abounded;

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the *Greeks* that fatal *Peloponnesian* War, which together with other wars, its immediate consequence, broke the confederacy of their Commonwealths; wasted their strength; made them jealous of each other; and thus paved a way for the contemptible kingdom of *Macedon* to enslave them all, and ascend in a few years to universal Monarchy.

A like luxuriance of prosperity sowed discord among the *Romans*; raised those unhappy contests between the *Senate* and the *Gracchi*; between *Sylla* and *Marius*; between *Pompey* and *Cæsar*; till at length, after the last struggle for Liberty by those brave Patriots *Brutus* and *Cassius* at *Philippi*, and the subsequent defeat of *Antony* at *Actium*, the *Romans* became subjects to the dominion of a FELLOW-CITIZEN.

It must indeed be confessed, that after *Alexander* and *Octavius* had established their Monarchies, there were many bright Geniuses, who were eminent under their Government. *Aristotle* maintained a friendship and epistolary correspondence with *Alexander*. In the time of the same Monarch lived *Theophrastus*, and the Cynic, *Diogenes*. Then also *Demosthenes* and *Æschines* spoke their two celebrated Orations. So likewise in the time of *Octavius*, *Virgil* wrote his *Æneid*, and with

Ch. V. abounded, Words followed of course, and those exquisite in every kind, as the Ideas for which they stood. And hence it followed, there was not a Subject to be found, which could not with propriety be expressed in *Greek*.

HERE were Words and Numbers for the Humour of an *Aristophanes*; for the native

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*Horace, Varius*, and many other fine Writers, partook of his protection and royal munificence. But then it must be remembered, that these men were bred and educated in the principles of a free Government. It was hence they derived that high and manly spirit, which made them the admiration of after-ages. The Successors and Forms of Government left by *Alexander* and *Octavius*, soon stopt the growth of any thing farther in the kind. So true is that noble saying of *Longinus*—  
 Θρέψαι τε γὰρ ἱκανῇ τὰ Φρονήματα τῶν μεγαλοφρόνων ἢ ΕΛΕΥΘΕΡΙΑ, καὶ ἐπιπείσαι, καὶ ἅμα διωθεῖν τὸ πρόθυμον τῆς πρὸς ἀλλήλους ἔριδος, καὶ τῆς περὶ τὰ πρῶτα Φιλοτιμίας. It is LIBERTY that is formed to nurse the sentiments of great Geniuses; to inspire them with hope; to push forward the propensity of contest one with another, and the generous emulation of being the first in rank. De Subl. Sect 44.



native Elegance of a *Philemon* or *Me-* Ch. V.  
*nander*; for the amorous Strains of a *Mim-*  
*nermus* or *Sappho*; for the rural Lays of a  
*Theocritus* or *Bion*; and for the sublime  
 Conceptions of a *Sophocles* or *Homer*. The  
 same in Prose. Here *Isocrates* was enabled  
 to display his Art, in all the accuracy of  
 Periods, and the nice counterpoise of  
 Diction. Here *Demosthenes* found mate-  
 rials for that nervous Composition, that  
 manly force of unaffected Eloquence,  
 which rushed, like a torrent, too impe-  
 tuous to be withstood.

WHO were more different in exhi-  
 biting their *Philosophy*, than *Xenophon*,  
*Plato*, and his disciple, *Aristotle*? Dif-  
 ferent, I say, in their character of *Com-*  
*position*; for as to their *Philosophy itself*,  
 it was in reality *the same*. *Aristotle*,  
 strict, methodic, and orderly; subtle in  
 Thought; sparing in Ornament; with  
 little address to the Passions or Ima-  
 gination; but exhibiting the whole with

Ch. V. such a pregnant brevity, that in every sentence we seem to read a page. How exquisitely is this all performed *in Greek*? Let those, who imagine it may be done as well in another Language, satisfy themselves either by attempting to translate him, or by perusing his translations already made by men of learning. On the contrary, when we read either *Xenophon* or *Plato*, nothing of this *method* and *strict order* appears. The *Formal* and *Didactic* is wholly dropt. Whatever they may teach, it is without professing to be teachers; a train of Dialogue and truly polite Address, in which, as in a Mirrour, we behold human Life, adorned in all its colours of Sentiment and Manners.

AND yet though these differ in this manner from the *Stagirite*, how different are they likewise in character from each other?—*Plato*, copious, figura-

tive, and majestic ; intermixing at times Ch. V.  
 the facetious and satiric ; enriching his  
 Works with Tales and Fables, and the  
 mystic Theology of ancient times. *Xe-*  
*nophon*, the Pattern of perfect simpli-  
 city ; every where smooth, harmonious,  
 and pure ; declining the figurative, the  
 marvelous, and the mystic ; ascending  
 but rarely into the Sublime ; nor then  
 so much trusting to the colours of Stile,  
 as to the intrinsic dignity of the Sentiment  
 itself.

THE Language in the mean time, in  
 which *He* and *Plato* wrote, appears to suit  
 so accurately with the Stile of both, that  
 when we read either of the two, we can-  
 not help thinking, that it is he alone, who  
 has hit its character, and that it could not  
 have appeared so elegant in any other  
 manner,

AND thus is THE GREEK TONGUE,  
*from its Propriety and Universality, made*

Ch. V. *for all that is great, and all that is beautiful, in every Subject, and under every Form of writing.*

GRAIIS ingenium, GRAIIS dedit ore  
rotundo  
Musa loqui.

IT were to be wished, that those amongst us, who either write or read, with a view to employ their liberal leisure (for as to such, as do either from views more sordid, we leave them, like Slaves, to their destined drudgery) it were to be wished, I say, that the liberal (if they have a relish for letters) would inspect the finished Models of *Grecian Literature*; that they would not waste those hours, which they cannot recall, upon the meaner productions of the *French* and *English* Press; upon that fungous growth of Novels and of Pamphlets, where, it is to be feared, they rarely find  
6 any



any rational pleasure, and more rarely Ch. V,  
still, any solid improvement.           

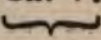
To be *competently* skilled in antient learning, is by no means a work of such insuperable pains. The very progress itself is attended with delight, and resembles a Journey through some pleasant Country, where every mile we advance, new charms arise. It is certainly as easy to be a Scholar, as a Gamester, or many other Characters equally illiberal and low. The same application, the same quantity of habit will fit us for one, as completely as for the other. And as to those who tell us, with an air of seeming wisdom, that *it is Men, and not Books*, we must study to become knowing; this I have always remarked from repeated Experience, to be the common consolation and language of Dunces. They shelter their ignorance under a few bright Examples, whose transcendent abilities, without the  
common

**Ch. V.** common helps, have been sufficient *of*  
*themselves* to great and important Ends.  
But alas !

*Decipit exemplar vitiis imitabile—*

IN truth, each man's Understanding, when ripened and mature, is a composite of *natural Capacity*, and of *super-induced Habit*. Hence the greatest Men will be necessarily those, who possess *the best Capacities*, cultivated with *the best Habits*. Hence also moderate Capacities, when adorned with valuable Science, will far transcend others the most acute by nature, when either neglected, or applied to low and base purposes. And thus for the honour of **CULTURE** and **GOOD LEARNING**, *they are able to render a man, if he will take the pains, intrinsically more excellent than his natural Superiors.*

AND

AND so much at present as to GENERAL Ch. V.  
IDEAS; *how we acquire them; whence*   
*they are derived; what is their Nature;*  
*and what their connection with Language.*  
So much likewise as to the Subject of this  
Treatise, UNIVERSAL GRAMMAR.

End of the THIRD BOOK.

A D.







## ADVERTISEMENT.

*THE following Notes are either Translations of former Notes, or Additions to them. The additional are chiefly Extracts from Greek Manuscripts, which (as the Author has said already concerning others of the same kind) are valuable both for their Rarity, and for their intrinsic Merit.*



## ADDITIONAL NOTES.

PAG. 95.—TO STOP, &c.] The Quotation from *Proclus* in the Note may be thus rendered—THAT THING IS AT REST, *which* FOR A TIME PRIOR AND SUBSEQUENT IS IN THE SAME PLACE, *both itself, and its Parts.*

P. 105. In the Note, for γιγνώμενον read γενόμενον, and render the passage thus—*For by this faculty (namely the faculty of Sense) we neither know the Future, nor the Past, but the Present only.*

P. 106. NOTE (d).] The passage of *Philoponus* here referred to, but by mistake omitted, has respect to the notion of beings *corporeal* and *sensible*, which were said to be nearly approaching to *Non-Entity*s. The Author explains this among other reasons, by the following—Πῶς δὲ τοῖς μὴ ὄντι γειτνιάζει; Πρῶτον μὲν, ἐπειδὴ ἐνταῦθα τὸ παρελθόν ἐστι καὶ τὸ μέλλον, ταῦτα δὲ μὴ ὄντα· τὸ μὲν γὰρ ἠφάνισται καὶ ἔτι ἐστὶ ἐν τῷ ἐπὶ ἐστὶ συμπαραθίει δὲ τῷ χρόνῳ τὰ φύσικα πάντα, μάλλον δὲ τῆς κινήσεως αὐτῶν παρακολάθημά ἐστι ὁ χρόνος. *How therefore is it that they approach nearly to Non-Entitys? In the first place, because HERE (where they exist) exists THE PAST and THE FUTURE, and these are NON-ENTITYS; for the one is vanished, and is no more, the other is not as yet. Now all natural Substances pass away along with TIME, or rather it is upon their Motion that TIME is an Attendant.*

P.

P. 119.—in the Notch here subjoined mention is made of the REAL NOW, or INSTANT, and its efficacy. To which we may add, that there is not only a *necessary* Connection between *Existence* and the *Present Instant*, because *no other Point* of Time can properly be said to *be*, but also between *Existence* and *Life*, because whatever *lives*, by the same reason necessarily *Is*. Hence *Sophocles*, speaking of *Time present*, elegantly says of it—

—χρόνῳ τῷ ζώντι, καὶ παρόντι νῦν.

THE LIVING, and Now present TIME.

*Trachin.* V. 1185.

P. 227.—The Passage in *Virgil*, of which *Servius* here speaks, is a description of *Turnus's* killing two brothers, *Amycus* and *Diores*; after which the Poet says of him,

—curru abscissa DUORUM

*Suspendit capita* ———

This, literally translated, is—he *hung up on his chariot the heads of Two persons, which were cut off*, whereas the Sense requires, of *THE Two persons*, that is to say, of *Amycus* and *Diores*. Now this by *Ambo- rum* would have been exprest properly, as *Ambo- rum* means *THE Two*; by *Duorum* is exprest improperly, as it means only *Two indefinitely*.

P. 259.—The Passage in Note (o) from *Themistius*, may be thus rendered—*Nature in many instances appears to make her transition by little and little, so that in some Beings it may be doubted, whether they are Animal, or Vegetable.*

P.



P. 294. Note (c)—*There are in the number of things many, which have a most known EXISTENCE, but a most unknown ESSENCE; such for example as Motion, Place, and more than either of them, Time. The EXISTENCE of each of these is known and indisputable, but what their ESSENCE is, or Nature, is among the most difficult things to discern. The Soul also is in the same Class: that it is something, is most evident; but what it is, is a matter not so easy to learn.* Alex. Aphrod. p. 142.

P. 340.—LANGUAGE—INCAPABLE OF COMMUNICATING DEMONSTRATION.] See Three Treatises, or Vol. I. p. 220, and the additional note on the words, *The Source of infinite Truths, &c.*

P. 368.—in the Note—*yet so held the Philosopher of Malmesbury, and the Author of the Essay, &c.]*

*Philoponus, from the Philosophy of Plato and Pythagoras, seems to have far excelled these Moderns in his account of WISDOM or PHILOSOPHY, and its Attributes, or essential Characters.*—Ἰδιον γὰρ φιλοσοφίας τὸ ἐν τοῖς πολλοῖς ἔχειν διαφορὰν δεῖξαι τὴν κοινωνίαν, καὶ τὸ ἐν τοῖς πολλοῖς ἔχειν κοινωνίαν δεῖξαι τίνι διαφέρειν· ἡ γὰρ δυσχερὲς τὸ δεῖξαι φάτης (*lege φάτης*) καὶ περιεραῖς κοινωνίαν, (παντὶ γὰρ πρῶτον) ἀλλ' ἡ (*lege ὅτι*) τὸ διαφέρειν τῶν ἐπιπλεονεχῶν καὶ κενῶν καὶ ἴσους διαφορὰν, ἀλλὰ τί κοινὸν ἔχουσιν. IT IS THE PROPER BUSINESS OF PHILOSOPHY TO SHEW IN MANY THINGS, WHICH HAVE DIFFERENCE, WHAT IS THEIR COMMON CHARACTER; and IN MANY THINGS, WHICH HAVE A COMMON CHARACTER, THRO' WHAT IT IS THEY DIFFER. *It*

is indeed no difficult matter to shew the common Character of a Wood-Pigeon and a Dove, (for this is evident to every one) but rather to tell where lies the Difference; nor to tell the Difference between a Dog and a Horse, but rather to shew, what they possess in common. Philop. Com. MS. in Nicomach. Arithm.

P. 379—THEY ARE MORE EXQUISITE THAN, &c.] The Words of *Aristotle*, here referred to, are these—*μᾶλλον δ' ἐστὶ τὸ ἕνεκα καὶ τὸ καλὸν ἐν τοῖς τῆς Φύσεως ἔργοις, ἢ ἐν τοῖς τῆς τεχνῆς.* THE PRINCIPLES OF DESIGN and BEAUTY are more in the Works of NATURE, than they are in those of ART.

P. 379.—WE MUST OF NECESSITY ADMIT A MIND, &c.] The following quotation, taken from the third book of a *manuscript Comment of Proclus on the Parmenides of Plato*, is here given for the sake of those, who have curiosity with regard to the doctrine of IDEAS, as held by ancient Philosophers.

Εἰ δὲ δεῖ συντόμως εἰπεῖν τὴν αἰτίαν τῆς τῶν ἰδεῶν ὑποθέσεως, δι' ἣν ἐκείνοις ἤρεσε, ρητέον ὅτι τὰυτα πάντα ἴσα ὁρατὰ, ὑράνια καὶ ὑπὸ σελήνης, ἢ ἀπὸ ταυτομάτου ἐστίν, ἢ κατ' αἰτίαν· ἀλλ' ἀπὸ ταυτομάτου ἀδύνατον· ἐστὶ γὰρ ἐν τοῖς ὑψέροις τὰ κρείττους, νῆς, καὶ λόγος, καὶ αἰτία, καὶ τὰ αἰτίας, καὶ ἔτι τὰ ἀποτελέσματα κρείττω τῶν ἀρχῶν, πρὸς τῷ καὶ ὃ φησιν ὁ Ἀριστοτέλης· δεῖ πρὸ τῶν κατὰ συμβεβηκὸς αἰτιῶν εἶναι τὰ καθ' αὐτὰ, τῶν γὰρ ἑκάστης τὸ κατὰ συμβεβηκός· ὥς τε τὰ ἀπὸ ταυτομάτου πρεσβύτερον ἂν ἦν τὸ κατ' αἰτίαν, εἰ καὶ ἀπὸ ταυτομάτου τὰ θειότατα ἦν τῶν φανερώων. If there-

therefore we are to relate concisely the Cause, why THE HYPOTHESIS OF IDEAS pleased them (namely Parmenides, Zeno, Socrates, &c.) we must begin by observing that all the various visible objects around us, the heavenly as well as the sublunary, are either from CHANCE, or according to a CAUSE. FROM CHANCE IS IMPOSSIBLE; for then the more excellent things (such as Mind, and Reason, and Cause, and the Effects of Cause) will be among those things that come last, and so the ENDINGS of things will be more excellent than their BEGINNINGS. To which too may be added what Aristotle says; that ESSENTIAL CAUSES OUGHT TO BE PRIOR TO ACCIDENTAL, in as much as EVERY ACCIDENTAL CAUSE IS A DEVIATION FROM THEM; so that whatever is the Effect of such essential Cause [as is indeed every work of Art and human Ingenuity] must needs be prior to that which is the Effect of Chance, even tho' we were to refer to Chance the most divine of visible objects, [the Heavens themselves].

The Philosopher, having thus proved a definite Cause of the World in opposition to Chance, proceeds to shew that from the Unity and concurrent Order of things this Cause must be ONE. After which he goes on, as follows.—

—'Εἰ μὲν ἔν' ἀλογον τὸ τοῦ ἀποπον. ἔστι γὰρ τι πάλιν τῶν ὑπέρων τῆς τέτων αἰτίας κρείττον, τὸ κατὰ λόγον καὶ γινώσιν ποιῶν, ἔστω τῷ Παντός ὄν, καὶ τῷ Ὁλοῦ μέρος, ὃ ἔστιν ἀπ' αἰτίας ἀλόγου τοιοῦτο. 'Εἰ δὲ λόγον ἔχου, καὶ αὐτὸ γινώσκου, οἶδεν αὐτὸ δὴ πᾶν τῶν πάντων αἰτίον ὄν, ἢ τὸ τοῦ ἀγνοῦν, ἀγνοήσει τὴν αὐτῷ φύσιν. 'Εἰ δὲ οἶδεν, ὅτι κατ' ἑστίαν ἐστὶ τῷ παντός αἰτίον, τὸ

ὁ δὲ ὠρισμένως ἰδὸς θάτερον, καὶ θάτερον ὁρῶν ἐξ ἀνάγκης, ὁρῶν ἄρα καὶ ἔστιν αἰτιον ὠρισμένως· ὁρῶν ἔν καὶ τὸ Πᾶν, καὶ πάντα ἐξ ὧν τὸ Πᾶν, ὧν ἔστι καὶ αἰτιον. Καὶ ἐν τῷ τούτῳ, ἥτοι εἰς ἑαυτὸ ἄρα βλέπον, καὶ ἑαυτὸ γινώσκον, ὁρῶν τὰ μετ' αὐτό. Λόγοις ἄρα καὶ ἰδῶσιν αὐτοῖς ὁρῶν τὰς Κοσμικὰς Λόγους, καὶ τὰ ἔδη, ἐξ ὧν τὸ Πᾶν, καὶ ἔστιν ἐν αὐτῷ τὸ Πᾶν, ὡς ἐν αἰτίῳ, χωρὶς τῆς ὕλης.—*Now IF THIS CAUSE BE VOID OF REASON, that indeed would be absurd; for then again there would be something among those things, which come last in order, more excellent than their Principle or Cause. I mean by more excellent, something operating according to Reason and Knowledge, and yet within that Universe, and a Part of that Whole, which is, what it is, from a Cause devoid of Reason.*

*But if, on the contrary, THE CAUSE OF THE UNIVERSE BE A CAUSE, HAVING REASON and knowing itself, it of course knows itself to be the Cause of all things; else being ignorant of this, it would be ignorant of its own nature. But if it know, that from ITS VERY ESSENCE IT IS THE CAUSE OF THE UNIVERSE, and if that, which knows one part of a Relation definitely, knows also of necessity the other, it knows for this reason definitely the thing of which it is the Cause. IT KNOWS THEREFORE THE UNIVERSE, and all things out of which the Universe is composed, of all which also it is the Cause. But if this be true, it is evident that BY LOOKING INTO ITSELF, AND BY KNOWING ITSELF, IT KNOWS WHAT COMES AFTER ITSELF, AND IS SUBSEQUENT. It is therefore, through certain REASONS and FORMS DEVOID OF MATTER*  
that



that it knows those mundane Reasons and Forms, out of which the Universe is composed, and that the Universe is in it, as in a Cause, distinct from and without the Matter.

P. 380—AGREEABLE TO WHICH IDEAS THESE WORKS ARE FASHIONED, &c.] It is upon these Principles that *Nicomachus* in his *Arithmetic*, p. 7. calls the Supreme Being an Artist—in τῇ τῷ τεχνίτῃ Θεῷ διανοίᾳ, in *Dei artificis mente*. Where *Philoponus*, in his *manuscript Comment*, observes as follows—τεχνίτην Φησὶ τὸν Θεόν, ὡς πάντων τὰς πρώτας αἰτίας καὶ τὰς λόγους αὐτῶν ἔχοντα. He calls GOD an ARTIST, as possessing within himself the first Causes of all things, and their Reasons or Proportions. Soon after speaking of those Sketches, after which Painters work and finish their Pictures, he subjoins—ὥσπερ ἔν ημεῖς, εἰς τὰ τοιαῦτα σκιαγραφήματα βλέπουσιν, ποιεῖμεν τὸ δὲ τι, ἅτω καὶ ὁ δημιουργὸς, πρὸς ἐκεῖνα ἀποβλέπων, τὰ τῆδε πάντα κεκόσμηκεν· ἀλλ' ἴσμεν, ὅτι τὰ μὲν τῆδε σκιαγραφήματα ἀτελῆ εἰσιν, ἐκεῖνοι δὲ οἱ ἐν τῷ Θεῷ λόγοι ἀρχέτυποι καὶ παντέλειοί εἰσιν. As therefore we, looking upon such Sketches as these, make such and such particular things, so also the Creator, looking at those Sketches of his, hath formed and adorned with beauty all things here below. We must remember however, that the Sketches here are imperfect; but that the others, those REASONS or Proportions, which exist in GOD, are ARCHETYPAL and ALL-PERFECT.

It is according to this Philosophy, that *Milton* represents God, after he had created this visible World, contemplating

That we should not therefore think of a *blind unconscious* operation, like that of Fire here alluded to, the Author had long before prepared us, by *uniting Knowledge with natural Efficacy*, where he forms the Character of these *Divine and Creative Ideas*.

But let us hear him in his own Language.—ἀλλ' εἰπερ ἐθέλοιμεν τὴν ιδιότητα αὐτῶν (sc. ἰδεῶν) ἀφορίσασθαι διὰ τῶν γνωριμωτέρων, ἀπὸ μὲν τῶν φυσικῶν λόγων λαβόμεν τὸ αὐτῷ τῷ εἶναι ποιητικόν, ὥν δὲ καὶ ποιῶσι· ἀπὸ δὲ τῶν τεχνικῶν τὸ γνωστικόν, ὧν ποιῶσιν, εἰ καὶ μὴ αὐτῷ τῷ εἶναι ποιῶσι, καὶ ταῦτα ἐνώσαντες φῶμεν αἰτίας εἶναι τὰς ἰδέας δημιουργικὰς ἅμα καὶ νοεράς πάντων τῶν κατὰ φύσιν ἀποτελεσμένων. *But if we should chuse to define the peculiar character of IDEAS by things more known to us than themselves, let us assume from NATURAL PRINCIPLES THE POWER OF EFFECTING, MERELY BY EXISTING, all the things that they effect; and from ARTIFICIAL PRINCIPLES THE POWER OF COMPREHENDING all that they effect, although they did not effect them merely by existing; and then uniting those two, let us say that IDEAS are at once the EFFICIENT and INTELLIGENT CAUSES of all things produced according to Nature.* From book the second of the same Comment.

The Schoolman, *Thomas Aquinas*, a subtle and acute writer, has the following sentence, perfectly corresponding with this Philosophy. *Res omnes comparantur ad Divinum Intellectum, sicut artificata ad Artem.*

The Verses of *Orpheus* on this subject may be found in the tract *De Mundo*, ascribed to *Aristotle*, p. 23. Edit. Sylburg.

Ζεὺς ἄρσεν γένετο, Ζεὺς κ. τ. λ.

P. 391—WHERE ALL THINGS LIE INVELOPED,  
[&c.]

—ὅσα περ ἐστὶ ΤΑ ΠΟΛΛΑ κατὰ δὴ τινα μερισμὸν, τοσαῦτα καὶ ΤΟ ΕΝ ἐκείνῳ πρὸ τῷ μερισμῷ κατὰ τὸ πᾶν ἁμερές· ἡ γὰρ ἓν, ὡς ἐλάχισον, καθάπερ ὁ Σπεύσιππος ἔδοξε λέγειν, ἀλλ' ΕΝ, ΩΣ ΠΑΝΤΑ. *As numerous as is THE MULTITUDE OF INDIVIDUALS by Partition, so numerous also is that PRINCIPLE OF UNITY by universal Impartibility. For it is not ONE, as a MINIMUM is one, (according to what Speucippus seemed to say,) but it is ONE, as being ALL THINGS.* Damascius περὶ Ἀρχῶν, MS.

P. 408—THE WISEST NATIONS—THE MOST  
COPIOUS LANGUAGES.] It is well observed by *Muretus*—*Nulli unquam, qui res ignorarent, nomina, quibus eas exprimerent, quæsierunt.* Var. Lect. VI. 1.

P. 411.—BUT WHAT WAS THEIR PHILOSOPHY?] The same *Muretus* has the following passage upon the ROMAN TASTE FOR PHILOSOPHY.—*Beati autem illi, et opulenti, et omnium gentium victores ROMANI, in petendis honoribus, et in prensandis civibus, et in exteris nationibus verbo componendis, re compilandis occupati, philosophandi curam servis aut libertis suis, et Græculis esurientibus relinquebant. Ipsi, quod ab avaritia,*

*tia, quod ab ambitione, quod a voluptatibus reliquum erat temporis, ejus si partem aliquam aut ad audiendum Græcum quempiam philosophum, aut ad aliquem de philosophia libellum vel legendum vel scribendum contulissent, jam se ad eruditionis culmen pervenisse, jam victam a se et profligatam jacere Græciam somniabant. Var. Lect. VI. 1.*



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### E R R A T A.

Page 4. for *περοίθηναι*, read, *περοίθηναι*. P. 8. line 15. for *philoso-*  
*pical*, read *philosophical*. P. 29. for *Prisc. L. IX.* read, *Prisc. L. XI.*  
 P. 30. Note (f) for *an*, read, *and*. P. 74. Note, line 22. for *Vofcius*,  
 read, *Voffius*. Line 23. for *analogi*, read, *analogia*. P. 78. Note, line  
 13. for *γαμεν*, read, *γαμεν*. P. 87. for *κακηγορέμενον*, read, *καληγορέ-*  
*μενον*. P. 96. for *Proposition*, read, *Preposition*. P. 128. line 8. for  
*Illiad*, read, *Iliad*. P. 165. Note, line 4. for *frequentur*, read, *frequenter*.  
 P. 181. Note, line 2. for *h*, read, *h*. P. 244. line ult. for *Ευναπτικοι*, read,  
*Συναπτικοι*. P. 262. line 6. for *osters*, read, *others*. P. 290. Note,  
 line 9. for *restat. class. ium*, read, *restat. classium*. P. 292. line 15.  
 for *ex*, read, *or*. P. 300. line 6. for *it it*, read, *it is*. P. 306. line  
 16. for *figuse*, read, *figure*. P. 317. line 10. for *trambling*, read,  
*trampling*. P. 311. Note, line 5. for *distinctive*, read, *distinctive*.  
 P. 384. Note, line 4. for *ἰδεναι*, read, *ἰδεναι*. P. 399. for *identity*,  
 read, *identity*. P. 417. Note, line 14. for *subjects*, read, *subject*. P.  
 441. line 5. for *where*, read, *where*.

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